

THE GLORIES OF MEWAR

6



J. S. ARMOUR, M. A.

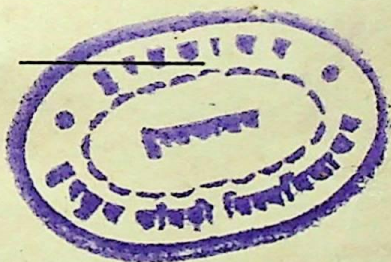
4
6

THE GLORIES OF MEWAR

Bhagwati Prasad Mittal
स्व. डा. निगम शर्मा स्मृति संग्रह
पूर्व अध्यक्ष संस्कृत विभाग
गुरुकुल कांगड़ी विश्वविद्यालय, हरिद्वार

BY

J. S. ARMOUR, M. A.,
Indian Educational Service.



AGRA :

RAM PRASAD & SONS
EDUCATIONAL PUBLISHERS

1936

RA 954.4.ARM-G



150425

ACKNOWLEDGMENT.

For the historical research embodied in THE GLORIES OF MEWAR I am under a deep debt of gratitude to my youthful colleague, Professor Kali Kinkar Datta, M. A., Prem Chand Ray Chand Scholar of Calcutta University, and now of the History Department of this College ; and I hasten to acknowledge the invaluable assistance he has rendered in the preparation of the work and particularly in the selection of material. His labours have been both lightened and made pleasurable by the help he received from the following works, and on his behalf and my own I express our great indebtedness to all of them :—

(1) ORIGINAL SOURCES.

Tod, *Annals and Antiquities of Rajasthan*, edited by Crooke.

Malcolm, *Memoir of Central India*.

Grant Duff, *History of the Marathas*. Edwards' edition.

Abul Fazl, *Akbarnamah*. Translated into English by Beveridge, and published by the Asiatic Society of Bengal.

(ii)

Abul Fazl, *Ain-i-Akbari*. Translated by Blochman and Jarret, and published by the Asiatic Society of Bengal.

Abdul Qadir Badauni, *Muntakhab-ut-Tawarikh*. Translated into English by Ranking and Lowe, and published by the Asiatic Society of Bengal.

(2) SECONDARY WORKS.

Ishwari Prashad, *Medieval India*.

Sarkar and Datta, *Textbook of Modern Indian History*.

V. A. Smith, *Akbar, the Great Mugal*.

Beni Prashad, *Jahangir*.

Saksena, *Shahjahan*.

Sir Jadunath Sarkar, *Angzeb*.

H. Sarda, *Rana Kumbha*.

H. Sarda, *Rana Sanga*.

Sriram Sharma, *Rana Pratap*.

Erskine, *History of India under Babar and Humayun*.

Mehta, *Lord Hastings and the Indian States*.

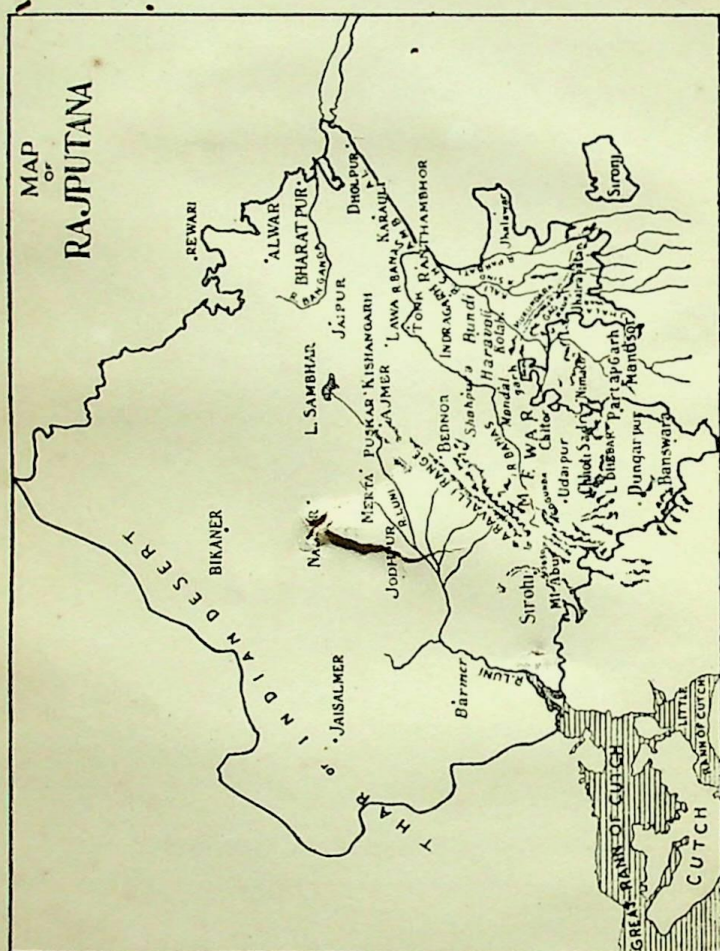
Gaurishankar Ojha, *Rajputana ka Itihas* (in Hindi).

Patna College, }
February 1936. }

J. S. ARMOUR.

CONTENTS.

	PAGE.
1. Rajputana	1
2. The Maharanas of Mewar ...	11
3. Bapa	15
4. The Princess Padmini ...	18
5. Hamir Singh	23
6. The Maharana Kumbha...	27
7. Rana Sanga	39
8. The Third Sack of Chitor ...	49
9. Rana Pratap	56
10. The Heroic Stand at Haldi Ghat ...	69
11. Rana Amar Singh	80
12. The Renovation of Mewar under Jagat Singh	89
13. Rana Raj Singh and the Emperor Aurangzeb	92
14. Rana Amar Singh II	99
15. Lieutenant-Colonel Tod of Mewar ...	103



1.—RAJPUTANA.

Rajputana is a collection of native states and occupies an area of nearly 130,000 square miles. It is bounded on the north by the Punjab and the United Provinces, on the east by the River Chambal and the State of Gwalior, on the south by a number of native states in Central India and Gujerat, while its western frontier marches with Sind. It comprises the following states and chiefships :

Mewar, Dūngarpur, Partabgarh, Banswara, Jaipur, Kishangarh, Lawa, Jodhpur, Jaisalmer, Sirohi, Bikaner, Alwar, Bharatpur, Dholpur, Karauli, Tonk, Bundi, Shahpura, Kotah and Jhalawar. With the exception of Tonk, which is Muhammadan, and Bharatpur and Dholpur, which are Jat, all these states are under Rajput rulers. It is not to be supposed that the population is preponderatingly Rajput, however,

because that is the dominant race. As a matter of fact, out of a population of rather less than ten millions, not more than 600,000 are Rajputs. The bulk of the population is made up of Brahmans, Bhats, Jains, Jats, Gujars and the Minas, Bhils and Meos, aboriginal tribes. They are united by a common language, Rajasthani, which is spoken everywhere.

It will, I think, be admitted generally, that the destiny of every great nation has been influenced somewhat by the natural features of the land in which it dwells. Memory instances the Swiss, the Dutch, the Scots, the Nepalese, the Provençals, etc., as showing how physiography may mould racial characteristics. Before chronicling, therefore, the glories of Mewar in Rajputana, it is necessary to describe the land which bred its famous sons.

The most ancient mountain range in India and, indeed, one of the oldest in the world, the Aravalli mountains, divides Rajputana into two unequal parts. On the north-west of

(3)

this rugged primitive barrier lies the Thar, the name given to the great desert of India, from time immemorial an effective bulwark against invasion from the north and west. That extends upwards of three hundred miles from the Aravallis to the alluvial plains of the Indus and of the Punjab with its five famed rivers. Most of this desert, hot, arid and desolate, yet bracing and healthful, lies in Rajputana, but it embraces also part of the neighbouring Punjab, particularly the large State of Bhawalpur, and of Sind. The hills which run through the Thar are rocky and sterile, the valleys waterless; often the ground is entirely bare; but here and there may be found such plants with thick leaves and stems as are capable of storing up water, or have roots long enough to penetrate to the moisture far below.

The desert, lying almost within the limits of the rainless area of Asia, has an annual rainfall not exceeding, as a rule, ten inches; nor is this constant and dependable, since it comes irregularly with the storms which sweep

across the waste from time to time. The population of this uninviting area is naturally very sparse. Jaisalmer, a state lying in the heart of the desert, has four inhabitants to the square mile. Vegetation is equally scanty ; it is only in the immediate vicinity of the cities of the desert, such as Jaisalmer, Bikaner and Jodhpur, that anything considerable is grown. In addition to a railway system connecting the chief centres, the Thar is traversed by numerous camel routes, most of them radiating from Jaisalmer.

The other main division of Rajputana lies to the south-west of the Aravalli mountains. In sharp contrast to the sandy wastes of the north-west, the plains of the south-west, much higher in altitude, are fairly fertile, while the general appearance of the country is much more varied. There are to be found extensive hill ranges and long stretches of somewhat rocky woodlands and grasslands. Rivers of some size, such as the Banas and the Chambal, flowing north-east from the Vindhya hills,

drain the area ; while there are wide valleys, fertile tablelands and great expanses of easily productive soil. Northward of the town of Jhalrapatan the land rises by a very pronounced slope to a rather remarkable plateau called the Pathar, comprising a considerable part of the States of Kotah and Bundi. To the eastward the plateau descends very gradually to the Gwalior country and the catchment area of the river Betwa. Towards the north-east lies a very rugged region along the Chambal. This is the State of Karauli. Farther northward still the country opens out into the smoother plains of Bharatpur, which belong to the rich alluvial basin of the river Jumna.

The Aravallis, intersecting the country almost from end to end in a line running from south-west to north-east, are by far the most important range in Rajputana. At their south-western extremity is Mount Abu, standing almost six thousand feet above sea-level, the highest point, in fact, between the Nilgiris in the south and the Himalayas in the

north. This town, celebrated alike as a hill station and for its templés, is the headquarters station of Rajputana and contains the residence of the Agent to the Governor-General. There are numerous other hilly ranges of less significance. Alwar and Jaipur, two of the best-known cities of Rajputana, lie among groups of such hills; while the State of Bharatpur has a range of some importance; its highest peak, Alipur, being thirteen hundred feet above sea-level. To the south lie the Karauli hills, nowhere exceeding 1,600 feet in height; while to the south-west is a low but well-defined range, which runs from Mandalgarh in Udaipur (Mewar) north-eastward across the Bundi territory to the vicinity of Indragarh in Kotah. Across the south-west of Kotah itself, from the river Chambal to beyond Jalrapatan, stretches the Mukhandwara range of hills. Besides these, the whole of Rajputana, excepting only the sandy deserts, is studded with isolated hills and crags and near Barmer in

the Jodhpur State there are two which exceed two thousand feet in altitude. All the southern states, particularly Banswara, Dungarpur and the more southerly tracts of Mewar, are more or less hilly.

The Luni is the only river of importance in the north-west division. It rises in the Pushkar valley, close to Ajmere and flows west-by-south-west for about two hundred miles to the Rann of Cutch. The river system of the south-eastern division is much more important. The Chambal, by far the largest river in Rajputana, flows through this district for about one-third of its course and forms its boundary for another third. Its principal tributaries are the Kali Sind, the Parbati and the Banas, and after a course of 560 miles it discharges itself into the Jumna. Farther north is the Banganga, which rises in Jaipur, flows eastward through Bharatpur and Dholpur into the district of Agra, where, after a course of 235 miles, it also joins the Jumna.

There are no natural fresh-water lakes in Rajputana, the only considerable basin being the famous salt lake at Sambhar. Numerous artificial sheets of water, however, are to be found throughout the eastern part of the country and more particularly in the Jaipur State ; although the oldest and most celebrated are those in Mewar—the Dhebar Lake, the Raj Samand Lake, and the Pichola Lake in Udaipur city.

Behind the loftiest and most clearly defined section of the Aravalli, that which stretches between Mount Abu and Ajmere, lies the State of Mewar, occupying all the eastern flanks of the hills, eight or nine hundred feet above the plains to the west. With the single exception of Jaisalmer, Mewar is the only state which avoided foreign domination from the eighth century of this era until the sixteenth. Undoubtedly the physical features of Mewar contributed largely to its immunity from external aggression and internal commotion. The Princes of Mewar took

advantage of the favourable geographical situation to divide it up suitably both for defence and internal security. The mountain barriers in the east and in the west were placed in charge of chiefs, who kept both mountaineers and foresters in subjection ; each important pass was held by a lord-marcher ; powerful forts guarded the exposed northern and southern entrances. In the centre of all lay the crown lands, safe and rich.

Mention must be made of Chitor, a fortified rocky mass rising steeply from the plain, three and a quarter miles in length and twelve hundred yards at its broadest point. Opposite its eastern face there rises a smaller hill called Chitori, which has been of service to attackers more than once. The main avenue of approach to this fortress-city was from the south-east corner of the town at its base by a road which ran for nearly a mile to the upper gate, with a gradient of at least one in fifteen. From this gate the road bifurcated in two bends with numerous gates, leading to the city Gates

themselves. Of these, one which was situated to the west was called the Ram Pol gate, a large and handsome arched portal. Elsewhere were similar entrances, particularly the Suraj Pol on the east and the Lakhota Bari to the north. Inside the city itself were many magnificent monuments and buildings, the most notable being the two great towers—the Jain Kirti Stambah or “Pillar of Fame”, dating from the twelfth or thirteenth century and the Jai Stambah or “Pillar of Victory”, erected between 1442 and 1449 A. D. by Rana Kumbha to commemorate his triumph over the allied armies of the Sultans of Malwa and Gujerat. In Udaipur itself, the buildings and island-palaces are unique in their beauty even amongst the many striking examples of Rajput architecture in that city and throughout Rajputana.

2.—THE MAHARANAS OF MEWAR.

For various reasons, some of which have been glanced at above, Mewar held pride of place among the states of Rajputana during the mediæval, the Turko-Afghan and the Timuride periods of Indian history. Alike in her policy and in her institutions she exhibited a marked difference from all others. As Tod remarks, "She was an old-established dynasty when these renovated scions were in embryo," and it was in Mewar that Rajput genius blossomed in its most brilliant profusion. For generations this little state produced a succession of skilful generals, heroic soldiers and leaders, wise and prudent rulers and inspired poets.

The Maharanas of Mewar, safe upon their lofty throne in the fortress of Chitor—"the abode of regality"—were recognized for centuries as the unquestioned chieftains of the Rajput race. With their official legends

tracing their ancestry to the epic hero Rama and thence to the Sun, their dynasty has been held to be a branch of the Surya Vamsha. Sober history, however, relates that Bappa wrested Chitor from the Mori clan about the year 728 A. D. Earlier still, in the first decade of the seventh century, Guhila, a remote ancestor of the Maharanas of Mewar, gave the family name of Guhilot to their dynasty. According to Mewar tradition, the Guhilots were an offshoot of the royal family of Valabhi, established first at Idar and subsequently taking refuge from Muhammadan attacks among the hills of Ahara, a procedure followed by the Rajputs at many periods of their subsequent history. Colonel Tod's theory of the foreign descent of the chiefs of Mewar has been challenged by more than one modern writer, e. g., Mr. C. V. Vaidya and Pandit Gaurishankar Ojha; and many consider as very dubious indeed the claim that in the veins of the Mewar rulers flows the blood of the Persian King Anushirwan (Nshirwan or

Khusru I) the famous rival of Justinian. The name Sisodia, also used to designate the royal dynasty of Mewar, is derived from a village in the territory.

Down the ages the Maharanas of Mewar have been shining examples of chivalry and dutifulness. Their noble ideals, lofty character, unswerving patriotism, love of *dharma* and unflinching courage in the face of unsurmountable difficulties and all-powerful enemies, have justly earned for them the title of *Hindua Suraj*, the "Sun of the Hindus". "It has rarely occurred in any country," writes Colonel Tod, "to have possessed successively so many energetic princes as ruled Mewar through several centuries". Jaitra Singh Hamir, Kumbha, Sanga, Pratap, Raj Singh, have made the pages of Rajput history a continuous record of high inspiration and noble purpose. None of the Mewar chiefs ever submitted entirely to the Mughal Emperors or ever attended their *darbars* at Delhi and on the strength of their long tradition they

did not appear at the last Delhi *darbar*, although their loyalty to the British Raj is too well-known to be questioned.

3.—BAPPA.

Bappa Rawal, progenitor of the Guhilots of Mewar, was a Kshatriya of the solar race, not a Brahmin. Tod has recorded various legends concerning his birth, youth and death; but most of these are dim and uncertain and should be given the same degree of credence as most ancient heroic legends enjoy or merit. Born about 713 A. D., Bappa was a Rawal, that is, a minor prince, and he served first of all as a commander under the Mori King of Chitor and was given charge of Nagada, a small town lying a few miles northward of Udaipur. The inhabitants were chiefly Bhils, an aboriginal people and Bappa enlisted them in his force, in much the same way as the celebrated Mahratta, Sivaji, recruited the Mavlas in his struggle against Bijapur centuries later. Like Sivaji, too, Bappa was an intensely religious man. He was a devotee of Siva, whose image of

Eklinga was near Nagada and a disciple of the famous sage, Harita, who lived there. On account of his extreme devotion to the Ekalinga idol of Siva, Bappa received from the holy man a golden *valaya* for his foot, indicative of future sovereignty. Bappa is credited with having stemmed the tide of Arab invasion when Muhammad-bin-Qasim, after conquering Sind, was bent upon progressing eastward and in doing so he has been compared to his western contemporary, Charles Martel, who by defeating the Moors in 732 A. D. stemmed the tide of Muhammadan conquest in Europe.

On or about the year 728 A. D. Bappa expelled the Mori Prince from Chitor and seized the throne. The nature of the political revolution which led to Bappa's accession is hidden in the mists of legendary lore; but the fact is clear that he thereupon established on the throne of Mewar a dynasty of illustrious rulers, which after twelve centuries, still occupies the seat with honour and glory.

(17)

Bappa lived to a ripe old age and he had, through his numerous wives, many children. He abdicated about 764 A. D. in favour of his son and became a Saivite recluse, dying, according to the legend, when he was one hundred years old. Another legend, to which one is not expected to give any exaggerated credence, records that subsequent to his abdication he went to Persia and there founded another royal family.

4.—THE PRINCESS PADMINI.

With its bulwark of rugged mountain ranges and impenetrable forests, Mewar, acknowledged to be the premier state of Rajputana, defied Muslim aggression until the end of the thirteenth century. In 1303 A. D., however, this champion of Rajput freedom fell a victim to Khilji imperialism, for the Emperor Alauddin marched against Mewar with an almost irresistible force.

The immediate cause of this invasion was not desire for conquest of territory, as might be conjectured, but the fascination of beauty. Alauddin had become infatuated with Padmini, the peerless queen of Rana Ratan Singh, renowned throughout India for her unrivalled loveliness; and in the end the Rana gratified the wish of the Sultan, and permitted him a glimpse of Padmini's beauty through the medium of mirrors. With his wish thus gratified, but his ardour intensified, Alauddin

(19)

retired from Chitor, Rana Ratan Singh, with characteristic Rajput courtesy accompanying him to the outer gate of the fort. There, through an act of treachery so typical of the age, the Rana was seized by the Emperor's soldiers and carried off in custody to the imperial camp. If she surrendered herself to Alauddin, so ran the message which came to Princess Padmini, her husband the Rana would be forthwith released.

By the capture of their chief every Rajput knew that the national honour was smirched ; but there was hot debate whether their peerless princess should be offered up in ransom. Padmini settled the controversy without delay. Her own loss, she affirmed, was a small thing in comparison with the dishonour of her race and she made it known to the Emperor that she acquiesced in his demands. At the same time, meeting masculine treachery with a woman's intuition, she arranged with her uncle Gora and his nephew Badal to safeguard her personal honour.

- Rendered careless by his infatuation, the Emperor Alauddin permitted the Rajput Princess to enter his camp in a style befitting her rank and dignity. We picture her, then, approaching her imperial lover with a cortege of seven hundred closely curtained litters. At the command of Padmini herself, brave and well-armed Rajput warriors sprang from the litters ; a surprise was effected ; the Rana was rescued and carried back in triumph to Chitor.

Pursued by the hosts of Alauddin, the choicest of the heroes of Mewar, with Gora and Badal at their head, turned at bay at the outer gate of the fort, animated by two noble sentiments, to secure the freedom of their chief and to protect the honour of their princess. Resistance was stern and protracted, but it was seen at last that the irresistible might of the Emperor must prevail. With no hope of escape the heroic Rajputs prepared to face death after the custom of their race. The rite of *Johar* or holocaust of Rajput women, preceded their final desperate attempt

(21)

to repel the encircling Muslim host. The funeral pyre was lighted in a subterranean cave, and, in the words of Colonel Tod, the defenders of Chitor " beheld in procession the queens, their own wives and daughters, to the number of several thousands. The fair Padmini closed the throng, which was augmented by whatever of female beauty or youth could be tainted by Tartar lust. They were conveyed to the cavern, and the opening closed upon them, leaving them to find security from dishonour in the devouring element ".

Their hearts inspired, and with the recklessness of despair, the Rajputs turned for the last time to face the hosts of the attacking army and fought until they died. It is said that thirty thousand Rajputs were massacred in this sack of Chitor. Temples were razed to the ground, monuments of art destroyed. The very name of the city was changed to Khizirabad, in honour of Prince Khizr Khan ; and its rule was entrusted to Maldeo, the Sonigra Chief of Jalor, who had been himself

(22)

conquered by Alauddin and enrolled amongst his vassals. But Rana Ajaisi, son of Rana Ratan Singh, escaping the massacre, fled to Kelwara, a town situated in the heart of the Aravallis, where the spark of Rajput chivalry could be cherished until, when the hour came, it might burst once more into flame.

5.—HAMIR SINGH.

Hamir Singh, marked out by destiny as the deliverer of Chitor from its Muhammadan usurpers and as the repository of the honour of the Rajput people, was a nephew of the Rana Ajaisi, who escaped to exile in the Aravallis, his father being Arsi, another son of Rana Ratan Singh, while his mother was the daughter of a poor Rajput of the Chandano tribe. Until the sack of Chitor, which occurred when he was twelve years of age, he lived unnoticed with his mother's people, leading a rustic life. From this seclusion he was called by the necessity of the times.

Mewar was occupied by the garrisons of the Emperor of Delhi, and its rightful chief, the Rana Ajaisi, Hamir's uncle, had also to contend against his turbulent chiefs in their mountain strongholds. Of these the most truculent and formidable was Munja Balaicha, who had encountered the Rana in a personal

encounter and wounded him in the head with a lance-thrust. Hamir undertook on his uncle's behalf to chastise this recalcitrant Rajput, and in a few days time he brought the rebel's head, tied to his saddle-bows, and cast it at his chieftain's feet. The grateful Ajaisi embraced his young kinsman, and announcing to the bystanders that he saw empire stamped upon his forehead, he marked the youth's brow with a *tika* of blood from the gory head of the dead Balaicha.

From time immemorial the assumption of chieftainship among the Rajputs had been marked by the *tika daur*, signifying the raid of inauguration. Upon the day of the installation, after receiving the *tika* of sovereignty, the prince led his nobles on foray into the territory of anyone with whom he had a feud; and after capturing a fortress or sacking a town he returned in triumph with his plunder. It is significant that when Hamir Singh took into his hands the sceptre of Rajput sovereignty he signalized the

event by an inroad into territories of his late enemy, Balaicha and the capture of his stronghold, Pusalia.

The next task of the Rajput champion was the recovery of Chitor from the Muslim garrison. The Emperor Alauddin had appointed a complaisant Rajput lord to be governor of the city ; but Rana Hamir Singh drove him out together with the alien garrison and defended the recaptured fortress successfully against the powerful attacks of Muhammad Tughlak when he tried to win it back for the Empire. Not only was the Muhammadan leader defeated, but he had also to suffer incarceration for three months in Chitor ; nor was he in fact liberated until he had paid to his victorious captor a ransom of fifty lacs of rupees and one hundred elephants, besides surrendering Ajmere, Ranthambor and Nagaur.

Rana Hamir Singh married the daughter of a neighbouring chief, Maldeo ; and in order to maintain his wife's family in fitting dignity,

he assigned to Banabir, his brother-in-law and one of his most loyal adherents, the districts of Nimach, Jiran, Ratanpur and the Kerar. Shortly afterwards Banabir besieged and carried by assault the strong fort of Bhainsror and this old possession of the Rajput chiefs, dominating the Chambal valley, was added once again to Mewar.

The chiefs of Rajputana in due course acknowledged the sovereignty of Mewar and paid willing homage to Rana Hamir Singh, assisting him when he required their services. The princes of Jodhpur and Jaipur brought their levies, paid their homage, and obeyed the summons of the ruler of Chitor; and the chiefs of Bundi, Gwalior, Chanderi, Raesin, Sikri, Kalpi and Abu were no less loyal. So Hamir Singh, bequeathing to his successors a well-established and extensive power which he had reared by his own valour and sagacity, died full of years, leaving a name still honoured in Mewar as one of the wisest and most gallant of her princes.

6.—THE MAHARANA KUMBHA

The reign of Maharana Kumbha was one of the most prosperous in the history of Rajputana. Ascending the throne of Mewar in 1433 A. D., he ruled for thirty-five years, and Colonel Tod has summarized the achievements of the Maharana in these sentences :—" All that was wanting to augment her (Mewar's) resources against the storms which were collecting on the brows of Caucasus and the shores of Oxus, and were destined to burst on the head of his grandson, Sangha, was effected by Kumbha, who with Hamir's energy, Lakha's taste for arts, and a genius comprehensive as either and more fortunate, succeeded in all his undertakings, and once more raised the crimson banner of Mewar upon the banks of the Caggar, the scene of Samansi's defeat."

Kumbha was the eldest son of Rana Mokal, who was the grandson of Hamir

Singh's heir, the Rana Khestra Singh. His mother was the Parmar queen, Sobhagya Debi, daughter of Raja Jaitmal Sankhla. The Rana Mok was assassinated by his two uncles, Chacha and Maira, the natural sons of Rana Khestra Singh by his beautiful concubine Karman.

During the early years of the fifteenth century the kingdoms of Malwa, Gujerat, and Nagor had broken away from the Muhammadan Empire at Delhi, and it was with these states that Maharana Kumbha came first into conflict about the middle of that century. It so chanced that Mahpa Panwar, one of the murderers of Rana Mokal, had found shelter and protection at the court of Mahmud Khilji, Sultan of Malwa, who refused to yield up the refugee when called upon to do so by Maharana Kumbha. Thereupon the latter levied a force of a hundred thousand horsemen and fourteen hundred elephants, which he led against the Sultan. The two armies met between Chitor

and Mandsaur in the year 1440 A. D., and a fierce engagement ensued. The Maharana was victorious ; he stormed the fort of Mandu and led the Sultan as a captive back to Chitor. There he commemorated his victory by erecting the great Jaya Stambha, the Tower of Victory, in Chitor fort. Released without a ransom, after a captivity of six months the Sultan Mahmud Khilji spent the rest of his life in fruitless attempts to avenge himself upon his magnanimous foe.

In the meantime the supremacy of the Sisodiya dynasty within Mewar itself was being challenged by a rival sept. The Rathors, under the leadership of Rao Ran Mal, brother of Rana Mokal's mother, Hans Bai, were increasing in power and influence. The menace having become a very real one, history followed its inevitable course, and Ran Mal, with several of his most dangerous followers, was taken and done away with in a drunken debauch. Ran Mal's son effected his escape and sought refuge in Marwar ;

but the Sisodiya forces followed, took possession of Marwar, and established *thanas* throughout that state. By the year 1443; therefore, Maharana Kumbha had scattered the power of his Rathor rivals and secured Marwar. He then turned his attention to Malwa and Gujerat.

In the previous year, when Kumbha was away from Chitor on an expedition against Haravati, Mahmud Khilji, Sultan of Malwa, to commemorate whose defeat the great Jaya Stambha had been built, seized the opportunity to invade Mewar. He reached the neighbourhood of Kumbalmer, and was on the point of destroying the temple of Bana Mata in Kelwara, when the Maharana, to whom information had been specially sent, returned suddenly and unexpectedly from Haravati, and fell upon the Sultan's army near Mandalgarh. The battle was indecisive, but Kumbha launched a night attack upon the enemy, the Sultan was defeated and had to flee to Mandu. Once more, in the month

of October 1446, four years later, he again marched on Mandalgarh with a powerful force, only to suffer another defeat, and to be harried back to Mandu by the Maharana's victorious horsemen.

In 1445 the Maharana Kumbha took possession of the province of Nagor, driving out its ruler, Shams Khan, demolishing the fortifications of the town, and carrying off a treasure of precious stones, jewels, and other valuables. Not content with these, he took with him the main gates of the fortress, and an image of Hanuman. These he set up at the principal gate of Kumbalgarh, and named it the Hanuman Pol.

In 1447 his old enemy, the Sultan Mahmud Khilji of Malwa entered into an alliance with Sultan Qutbuddin of Gujerat, and they launched a joint attack upon Kumbha, only to be repulsed once again. For ten years thereafter, indeed, the Sultan of Malwa did not venture upon another invasion of Mewar. It was about this time that Maharana Kumbha

brought under his control the Haras of Bundi and the Deoras of Sirohi.

In the year 1468 the Maharana was stabbed fatally by his eldest son, Udai Karan, an act which so horrified the nobles of Mewar, that Udai's younger brother Rajamal was placed on the throne.

Kumbha is honoured as one of the greatest rulers in the history not only of Rajputana but of Hindusthan. His heart was full of the finer and more magnanimous feelings of humanity, and he waged war only when he considered such action necessary. Although he did not carry fire and sword from one end of the land to another, like Timur or Alauddin, his military achievements were remarkable. From various inscriptions found in his capital, Chitor, we learn that he invariably vanquished his enemies, made them his vassals, and added extensive territories to his kingdom. Called the Hindu Suratan (Sultan), he was also known to the world as Rajaguru, Danaguru, Chapaguru (master of archery), Sailaguru

(33)

(master of mountains), and Paramagurū (Great Master).

Kumbha was a builder and an artist. He strengthened Mewar's external defences with cunning strategy, while he embellished its buildings and monuments with works of art. Of the eighty-four fortresses which ring Mewar round, no fewer than thirty-two were built by the Maharana. Moreover, he fortified the passes between the western frontiers of Mewar and the territory of Abu, erected the forts of Vasanti near Sirohi, Machin to protect the Shero Nala and Deogarh against the Mens of Aravalli, Kolana near Amba Bāawani and Vairat near Bednor. The fortress of Ahore in Mewar, built by his ancestor Karan Singh, was rebuilt and strengthened by the Maharana, and named Kalash Meru. Other forts were constructed at strategic positions to overawe the Bhumia Bhils of Jhaqol and Panarwa; while the frontier boundary between Marwar was defined by this farseeing administrator.

In 1452 Kumbha erected the celebrated citadel of Achlagarh on a peak of Mount Abu ; but the outstanding monument of his military and constructive genius is the fort of Kumbhalgarh or Kumbhalmer, "second to none in strategical importance or historical renown". Set upon a lofty pinnacle of the Aravalli Hills, it is distant about sixty miles from Udaipur. In the valley below the fort, built out upon the brow of the mountain overlooking the pass, was placed the equally celebrated Mamadeva temple. A massive wall surrounds the temple, and the interior platform thus enclosed was paved with huge slabs of magnificent black marble, upon which was inscribed the history of Mewar from the time of Gihula, founder of the royal dynasty of the Sisodiyas, down to the times of Maharana Kumbha himself. Three of these slabs may be seen to-day in the Victoria Hall at Udaipur. Near the Mamadeva temple was constructed a large reservoir of water. The Tower of Fame, called Kumbha's Jaya

Stambha, or Kirti Stambha, in Chitorgarh, erected between 1448 and 1458 to commemorate the Maharana's victory over Sultan Mahmud Khilji of Malwa, is another monument to his military greatness. A well-known writer describes it in these terms :—

“ A pillar of victory like that of Trajan at Rome, but in infinitely better taste as an architectural object than the Roman example.”

Tod's description is no less laudatory :—

“ The only thing in India to compare with this is the Kutab Minar at Delhi, but, though much higher, it is of an inferior character. This column is one hundred and twenty feet in height ; the breadth of each face at the base is thirty-five feet and at the summit, immediately under the cupola, seventeen feet and a half. It stands on an ample terrace, forty-two feet square. It has nine distinct storeys, with openings at every face of each storey, and all these doors have colonnaded porticos.”

Maharana Kumbha strengthened the

defences of Mewar and built seven of its gates—the Rampol, the Hanumanpol, the Bhairavapol, the Lakshmipol, the Chamundapol, the Tarapol and the Rajpol. Two of his temples in Chitor are celebrated—the Kumbhaswami temple and the Adi Varahi temple. The former is a noteworthy specimen of Rajput mediæval art; but perhaps the finest of all his religious monuments is the temple of Ranpur, which stands in the Sadri Pass on the western slopes of the Mewar highlands. It was dedicated to Rishabdeva, the first of the Jaina Tirthankaras. It consists of three storeys, supported by numerous columns of granite upwards of forty feet in height. This temple cost more than a million pounds, Kumbha himself contributing eighty thousand. He renovated the famous temple of Ekalinga, dedicated to Mahadeva, situated in a defile about fourteen miles north of Udaipur, and built the magnificent Kumbha Mundapa in front of it.

Maharana Kumbha was no less celebrated

as a poet, scholar and musician, and was considered a high authority upon music. Some of his compositions, for example, Sangitaraja, Sangita Mimansa, Rasika Priya (a commentary on the celebrated lyric Gita Govinda) and another commentary on Sangita Ratnakara, are acknowledged to be of a high order of merit. In literature he wrote four dramas and a commentary upon Chandi Sataka. From a contemporary work, the Ekalinga Mahatmya, we learn that he possessed a sound knowledge of the Vedas, of Law, Philosophy, Polity, Mathematics, Grammar, Logic, the Upanishads and dramatic writings. He was a noted linguist and a patron of learning; while there is evidence in plenty of his interest in and knowledge of architecture.

Maharana Kumbha's wife was equally celebrated. She was Mira Bai, daughter of the Rathor Chief of Merta, and the most accomplished princess of her time. Her compositions and, in particular, her songs or

dohas, have been read and sung with pleasure throughout India ; while her beauty was rivalled only by her piety.

are
was

7.—RANA SANGA.

Sangram, better known in Rajput annals as Rana Sanga, was another very great ruler of Mewar. One of Maharana Kumbha's grandsons, he was born in 1482 and he ascended the throne in 1508, in his twenty-seventh year, after the death of his father, the Maharana Raimal and his elder brother Prithviraj. With Sanga, Mewar reached the apex of its prosperity ; he was (to employ a Rajput metaphor) the *kallas* (ball or urn) on the pinnacle of her glory. In his Memoirs, the Emperor Babar writes that at the time when he was contemplating his invasion of India, Rana Sanga was the most powerful of its sovereigns, and that " he attained his present high eminence by his own valour and his sword." Seven rajas of the highest rank, nine *raos*, one hundred and four chieftains bearing the titles of *rawal* and *rawat*, five hundred elephants and eighty thousand cavalry followed him into the field of battle.

The princes of Jodhpur and Jaipur rendered homage to him, while the Raos of Gwalior, Ajmer, Sikri, Raisen, Kalpi, Chanderi, Bundi, Gagnoon, Rampura and Abu, considered themselves his vassals.

Like many another famous ruler, Sanga had had a troubled youth ; he had even been deprived for a period of his patrimony. When he came to power he did not forget those who had helped him in his time of tribulation. In particular, he made a grant of Ajmer to Rao Karam Chand of Srinagar, the ancient capital of the Parmars, situated at a distance of about ten miles from Ajmer, and bestowed the title of Rao upon Karam Chand's son, Jagmal, in recognition of his services.

Immediately upon his accession, Rana Sanga concentrated his attention upon consolidating his dominions and recovering the territories which had belonged to Mewar in the past, but were now in other hands. He found himself surrounded by the menacing

Muslim kingdoms of Delhi, Malwa and Gujerat, while towards the west the Rathors were rising rapidly to power. With each of these in turn Rana Sanga was compelled to wage war ; and against each, by reason of his military genius and organizing ability, he emerged successful.

In 1517 A. D. war broke out between Maharana Sanga and Ibrahim Lodi, Sultan of Delhi, because the Maharana had encroached upon the other's territories. A battle was fought near the village of Khatoli on the borders of Haravati. After an engagement which lasted for five hours the forces of Delhi gave way and retreated in flight, followed by the Sultan himself, who left one of the princes of Lodi a prisoner in the hands of the Maharana. The prince was, however, ransomed within a few days. In this fight Rana Sanga lost his left arm by a sword cut, and was rendered permanently lame through an arrow wound.

Notwithstanding these personal handicaps

he conquered Chanderi the following year and bestowed it upon Medini Rai. In 1519 he went to the other's assistance against Sultan Mahmud Khilji of Malwa, and so successfully that this Sultan was held prisoner in Chitor for three months. It was typical of the magnanimous spirit of the Maharana that when he set the Sultan free he not only restored to him his territories but had him escorted to Mandu by a strong Rajput force. Nor are other instances of this magnanimity rare in Rajput history. One recalls the liberation of Sahabuddin Muhammad Ghorī in the last decade of the twelfth century, the release of Mahmud Khilji I by the Maharana Kumbha, and Rana Raj Singh's clemency to Aurangzeb when the latter was in his power—striking proofs of the Rajput chivalry and generosity towards a fallen foe. "But for repeated instances of an ill-judged humanity," writes Tod, "the throne of the Moghuls might have been completely overturned."

The next act of Maharana Sanga was

to humble Mubariz-ul-Mulk, the haughty Governor of Idar, and to restore the Governorship to Rai Mal, the rightful ruler. Then he besieged the town of Ahmadnagar, rounded up the Mussalman inhabitants, and led them away as captives. While upon this expedition he plundered Gujerat and Visalnagar before returning in triumph to Chitor; and the following prominent chiefs joined him with their forces:—Rawal Udai Singh of Dungarpur, Rao Ganga of Jodhpur and Rao Viramdeva of Merta. In retaliation, the King of Gujerat launched his armies against Mewar in 1520, only to suffer defeat from the Maharana's well led and well-disciplined forces. Dealings with Gujerat became a little more complicated in the year 1524, when Rana Sanga extended his Rajput hospitality to Bahadur Shah of that state, who fled to him from the hostility of his brother the King and remained in Chitor until 1526.

This year saw Mewar at the meridian of its greatness and prosperity. The larger part

of Malwa had been conquered and incorporated in the territory of Mewar; the Sultan of Delhi had been forced back within his own frontiers, and the Peela Khal, near Agra, had been made the northern boundary of Sanga's empire. Gujerat had been overrun. No longer were there powerful enemies for the Maharana to fear upon the frontiers of his kingdom. Ranthambhor, Gagrone, Kalpi, Bhilsa and Chanderi, were all under his sway. Ajmer and Abu were being administered by his governors. The kings of Gwalior, Amber and Marwar acknowledged his supremacy, and the Khansadas of Mewat had been forced to submit. The achievements of the Maharana, in the words of Mr. W. Erskine, "inspired all his countrymen with hopes that a change of dynasty was about to take place and they hailed with joy the prospect of a native Government of India." "It seemed," writes Colonel Tod, "that the crown of India might again have encircled the brow of a Hindu, and the banner of supremacy been transferred

from Indruprastha to the battlements of Chitor."

Rana Sanga's aspiration to rear a Hindu empire upon the ruins of the Muslim Sultanate of Delhi was doomed, however, to frustration. It came into collision with another great ambition, that of the Turkish adventurer Babar, who was then laying the foundation of the Timuride or Mughal Empire in India. When he had defeated Ibrahim Lodi at Panipat in 1526, Babar realized that his chief rival in India was Rana Sanga. Both rulers made great preparations for the inevitable conflict. Under him Sanga had 120 chiefs, eighty thousand horses and five hundred war elephants, while a force of Afghans, commanded by Mahmud, the brother of Ibrahim Lodi, enlisted under his banner.

The two armies met on the field of Khanua. "The Rajputs, energetic, chivalrous, fond of battle and bloodshed, animated by strong national spirit and led on by a hero, were ready to meet, face to face, the boldest veterans

of the camp and were at all times prepared to lay down their life for their honour." A furious attack by the Rajputs on Babar's right and centre at about nine o'clock in the morning marked the beginning of the battle. There was also, within a short space of time, desperate fighting on the left flank. Just as the Turks began to show signs of wavering, the traitorous Silhiddi, chief of Raisen, who commanded the van of the Maharana's army, went over to Babar with his thirty-five thousand horses. Coincident with this act of treachery (reminding one of similar defections by the Abyssinian chiefs in the present Italo-Abyssinian war), the Maharana was rendered unconscious by an arrow wound on his forehead. He was removed in a palanquin to Mewat. But news of the fall of their chief spread like wildfire amongst the Rajput forces. Some of the detachments, left without their leader, quitted the field. Many Rajput chiefs, after displaying in hand-to-hand fighting the traditional valour of their race, were slain.

In the end, the artillery of Babar turned the defeat into something like a rout. Babar's victory at this battle of Khanua was not only a challenge to the continued supremacy of the Rajputs in India ; it paved the way for Timuride dominion.

It was not until Maharana Sanga's party reached Baswa, now the northern boundary of the state of Jaipur, that the chief regained consciousness. Ascertaining what had befallen his country and his people he vowed that he would never enter Chitor again unless it were as a victor in triumph. Secluding himself for a time in Ranthambhor, he meditated revenge upon his powerful foe. The latter, following up his success, had gone on to attack Medini Rai of Chanderi, and Maharana Sanga set out in pursuit. His ministers, however, unwilling to follow their chief into further warfare, administered poison to him at a place called Irich, and he died from its effects on the 30th January, 1528.

So, by a final act of treachery, passed

away Maharana Sanga, who was styled "Hindupat" or the chief of the Hindus, and one of the greatest of the rulers of Mewar. In person he was of middle height, his complexion was fair, and his countenance was illumined by his large bright eyes. Anarchy in Mewar followed upon his death and none of his immediate successors, Ratan Singh, Vikramjit, or Banabir, was able to seat himself firmly on the throne of Mewar.

8.—THE THIRD SACK OF CHITOR.

Mewar had shown itself the champion of Hindustan against the Timuride advance under Babar, but it was in no position to resist the all-embracing imperialism of Akbar, whose attention was turned to the Rajput state, because it had not acknowledged his supremacy and had indeed given him offence by affording an asylum to Baz Bahadur, the fugitive King of Malwa. The ambitious designs of the Mughal Emperor were made easier by the internal discords in Mewar which followed the death of Maharana Sanga, whose son and heir, Udai Singh, was an unworthy child of a noble sire. It was unfortunate for Rajputana that there was a craven on the throne of Mewar just at the time when the Mughal Empire was under its ablest ruler, Akbar. "Udai Singh had not one quality of a sovereign; and wanting martial virtue, the common heritage of his race, he

was destitute of all." "Well had it been for Mewar," exclaims Colonel Tod, "had the annals of Mewar never recorded the name of Udaï Singh in the catalogue of her princes."

Akbar launched his expedition against Chitor in September 1567. Scarcely had he begun siege operations when Udaï Singh fled, to seek a hiding-place in the distant forest of Raj Pipli. There he built a small palace upon a convenient hill, and around this grew gradually the city of Udaipur, to become the capital of Mewar. By the third week of October Akbar's camp extended for ten miles around the citadel. In another month, after a careful reconnaissance, he completed the investment of the place, establishing numerous batteries at strategic points. The ornamental column which marked the headquarters of the Emperor is still to be viewed, perfect to this day. "The structure is about thirty-five feet high, each face being twelve feet at the base, and gradually tapering to the summit, where it is between three and four, and on which

was placed a huge lamp that served as a beacon to the foragers."

The unworthy conduct of Udai Singh was not copied by all. Thus, when the attack was launched, Sahidas remained at his post, "the gate of the sun" and there he fell, resisting to death the advance of the foe. Rawat Duda of Madri led the Sangawats. The feudatory chiefs of Bedla and Kotharia inspired their contingents with courage. Among so many brave and daring defenders, however, the names of Jaimal of Bednor and Patta stand out. The former had been previously in command at Merta; both names are household words to-day in Mewar and held in the highest honour.

Due to the bravery of these loyal Rajputs the citadel of Chitor withstood a siege of four months before it was taken by storm. At the beginning, indeed, the imperial troops seemed to have no chance whatever of success. Akbar himself narrowly escaped death on more than one occasion. The ladies

of Patta's household performed prodigies of valour on this occasion, inspiring these glowing words of Colonel Tod :—" When Salumbar (alias Sahidas) fell at the gate of the sun, the command devolved on Patta of Kelwa. He was only sixteen ; his father had fallen in the last shock and his mother had survived but to rear this the sole heir of their house. Like the Spartan mother of old, she commanded him to put on the " saffron robe " and to die for Chitor ; but, surpassing the Grecian dame, she illustrated her precept by example and, lest any " compunctious visitings " for one dearer than herself might dim the lustre of Kelwa, she armed the young bride with a lance, with her descended the rock and the defenders of Chitor saw her fall, fighting by the side of her Amazonian mother. When their wives and daughters performed such deeds, the Rajputs became desperate of life."

Jaimal was struck by a musket thrown by Akbar himself and fell mortally wounded.

Patta died later and these two deaths created confusion among the defenders. On the morning of the 24th February, 1568, the women saved their honour by performing the rite of *Jauhar*, that is by burning to death on pyres kindled in three separate places, belonging to the Sisodia, Rathor and Chauhan clans respectively. Eight thousand Rajput soldiers had fallen before Akbar entered the fort in triumph, riding upon an elephant. Unversed in the chivalry of his foes and exasperated by the opposition offered to his arms, he ordered a general massacre and thirty thousand more perished. "Nine queens, five princesses, with two infant sons, and the families of all the chieftains not at their estates, perished in the flames or in the assault of this memorable day."

Akbar's wrath fell upon what Tod calls "the symbols of regality" as well as upon the persons of the vanquished. The gates of the fortress were lifted off their hinges and removed to Agra; the *nakkaras* or huge

kettle-drums, eight or ten feet in diameter, the reverberations of which proclaimed for miles around the entrances and exits of the princes of Chitor, were taken away ; even the massive candelabras from the altar of the "Great Mother" who had girt Bapa with the sword, were sent off to the Emperor's palace. Fortunately there is another side of the picture. The conqueror of Chitor recognized the merits of his implacable foes after their death ; since he erected statues of Jaimal and Patta at the entrance to his palace in Delhi. As late as 1663, in the reign of Aurangzeb, the French traveller Bernier saw these statues standing at the principal entrance to the fortress-palace. Another French traveller, Thevenot, reports them as being there three years later. Apparently they had been set up there by Shahjahan, who began work on that fortress in 1638. After a few years, however, they appear to have been broken up by Aurangzeb's orders, on the ground that they were idolatrous.

The fall of the fortress of Chitor wounded Rajput feelings to the heart. The place became accursed. The "sin of the slaughter of Chitor," like the "curse of Cromwell" in Ireland, became proverbial and memory was kept alive by a curious custom. Tradition has it that Akbar estimated the total of the Rajput dead by weighing the sacred threads and these amounted to about seventy-four and a half maunds. We may note a similar action by the Carthaginian Hannibal, who measured his success after the battle of Cannae by the bushels of rings taken from the fingers of equestrian Romans who fell in that memorable fight. To hold the sack of Chitor in eternal recollection the numbers seventy-four and a half are *tilak* or accursed and so when these numbers are marked upon letters they are the strongest of seals because "the sin of the slaughter of Chitor" is thereby invoked on all who violate a letter which is under the safeguard of this accursed number.

9.—RANA PRATAP.

Most of the Rajput chiefs were overawed by the fall of Chitor. Rai Surjan of Ranthambhor capitulated in 1569 and entered the service of Delhi, and the chief of Kalinjar followed his example. The rulers of Bikaner and Jaisalmer not only paid their homage to the Emperor : they even gave their daughters in marriage to him, as sure evidence of their sincerity. One by one the Rajput chiefs accepted Mughal domination. Mewar alone refused. Udai Singh, craven though he was, retained his independence, despite the loss of the capital city of his ancestors.

Udai Singh died in 1572 at Gogunda, about nineteen miles north-west of his new city of Udaipur, his age being forty-two ; and Mewar found a worthy leader in his successor, whose opposition to the imperial arms was as uncompromising as it was whole-hearted. This successor was the renowned Rana Pratap.

Singh, Udai Singh's eldest son, who was born in 1540. At the time of his accession he experienced some difficulty, without any fault upon his own part. His father had unwisely disinherited him in favour of his second son Jagmal, the child of his favourite wife. Civil war was indeed averted only because of the whole-hearted adherence of the Rajput nobles to Rana Pratap. Rao Akhai, Raja of Jhalor, Pratap's maternal uncle, took the lead. After consulting Rawal Kishan Das, Ramat Sanga, Raja Ram Prashad, the deposed ruler of Gwalior, he determined upon a *coup-de-main*. Suddenly appearing in force in the royal court, they compelled Jagmal to vacate the royal seat, and introduced Pratap whom they had found in the act of mounting his horse in order to quit forever an ungrateful country. The bitter bread of exile was exchanged for the pomp of kingship and Pratap found himself being proclaimed ruler of Mewar with all the customary ceremonial. The chiefs paid in their *nazrana* ; the heavens re-echoed

with the cry of "Pratap ro jai," victory to Pratap. It was in this manner that Rana Pratap "succeeded to the titles and renown of an illustrious house, but without a capital, without resources, his kindred and clans dispirited by reverses, yet possessed by the noble spirit of his race, he meditated the recovery of Chitor, the vindication of the honour of his house and the restoration of its power. Elevated with his design, he hurried into conflict with his powerful antagonist, nor stooped to calculate the means which were opposed to him. Accustomed to read in his country's annals the splendid deeds of his forefathers and that Chitor had more than once been the prison of their foes, he trusted that the revolutions of fortune might co-operate with his efforts to overturn the unstable throne of Delhi. The reasoning was just as it was noble ; but whilst he gave loose to those aspirations which meditated liberty to Mewar, his crafty opponent was counter-acting his views by a scheme of policy which,

when disclosed, filled his heart with anguish. The wily Mughal arrayed against Pratap his kindred in faith as well as blood. The princes of Mewar, Amber, Bikaner and even Bundi, late his firm ally, took part with Akbar and upheld despotism. Nay, even his own brother Sagarsi deserted him and received, as the price of his treachery, the ancient capital of his race and the title which that possession conferred."

Rana Pratap's fortitude was but strengthened by the magnitude of his danger. He had vowed "to make his mother's milk resplendent" and he redeemed his pledge. Single-handed, for a quarter of a century (1572-1597), he strove to restore the political independence of his motherland against the consolidated power of the Mughals. At one time he carried destruction down into the plains, after the manner of highlanders elsewhere in the world than Rajputana; at others he was moving from rocky retreat to rocky height, feeding his family upon the wild fruits

of his native hills, rearing his nursling, his little heroic son, Amar, amongst the beasts of the jungle. Wherever he went, he had with him as companions to enhearten him and strengthen his resolves some of his loyal Rajput chiefs.

To commemorate the disaster of Chitor, Pratap, on his own behalf and for his successors, relinquished every article of pomp and luxury until the insignia of her glory should be restored. Gold and silver dishes were replaced by the leaves of the trees ; the couches were of straw. Just as the Belgian peasants did during the German occupation of their country in 1914, the Rajput chieftain and his followers left their beards unshorn to mark their misfortune and to stimulate all to remove it. For the same reason the war-drums, which hitherto had invariably sounded in the van of the battle-front or of the state procession, now followed in the rear. Assisted by some chiefs of ripe experience and judgment, Pratap remodelled his administration,

adapting it to the needs of the moment and to the extent of his resources. New grants, based upon conditions of military service, were issued to his subjects. Kumbhalmer, the temporary seat of government, Gogunda and other mountain fortresses, were brought into a complete state of defence. While enforcing unquestioned obedience to his policy, he cultivated friendly relations with all within his territories and, in particular, with the Bhils of the Aravallis, who were to constitute his last line of defence. A ruthless order was promulgated that all the lands in the plains were to be laid waste so that when the Mughals arrived they would find the country barren and inhospitable and would have to depend upon supplies from outside.

Rana Pratap experienced very bitter opposition from those Rajput chiefs who had become the feudatories of the Emperor Akbar. They attacked him with the proverbial zeal of the convert, but were unable to check his growing power. One of them, Man

Singh, returning from the conquest of Gujerat on behalf of the Emperor, reached Udaipur in the month of June 1573 and was received by Rana Pratap at the Udai Sagar Lake with his usual courtesy. It was clear that Man Singh wished to dine with the Rana but the latter excused himself on the plea of illness. The real fact was that he would not share food with a Rajput who had given his sister to a Muslim. The visitor was intelligent enough to see through this thinly-veiled excuse and, after offering the usual portion to Annadeva, or the god of food (for the Hindus, like the Greeks and other nations of antiquity, offer the first portion of each meal to the gods), he left everything untasted and departed for Agra. When he had gone, Pratap issued orders for the purification of the site of the feast. The utensils, including those made of gold and silver, were thrown into a tank; holy water from the sacred river Ganges was poured upon the place

and all the chiefs who had been bidden to the feast bathed and changed their garments in order to remove any taint of defilement.

Man Singh gave a full report of the occurrence to Akbar, but the Emperor did not yet despair of tempting Rana Pratap into submission. With that object in view he despatched Raja Bhagwan Das to Mewar. The Raja was no more successful than his predecessor Man Singh. Rana Pratap refused to dine with him and he had to go off with his purpose unachieved. Another emissary of the Emperor was Todar Mal, who visited the Rajput Chief in December 1573, on his way back from Gujerat to Fatehpur; but he was likewise unable to shake Rana Pratap's resolution, which was to maintain the independence of Mewar so long as he lived and to die fighting for it.

His ambassadors being signally unsuccessful, the only alternative left to Akbar was war. In April 1576, accordingly, a punitive force was sent to Mewar under

Man Singh and Asaf Khan. Rana Pratap advanced boldly to meet the invaders and a furious battle was waged in the pass of Haldi Ghat, near Gogunda. The Rajputs were defeated and the Rana was saved by the unselfish devotion of his followers, barely escaping with his life. Driven into his mountain fastnesses, he found his strongholds captured one after another by the irresistible imperial forces. Even then, no thought of yielding entered the Rana's head. Throneless and homeless, hunted from rock to rock by his implacable enemy, he continued to resist with undaunted spirit and before he died he had the satisfaction of recovering the whole of Mewar, with the exception of Chitor, Ajmer and Mandalgarh.

Two stories, well-established in Rajput tradition, illustrate the extremities to which Rana Pratap was reduced during the period of his opposition to the Mughals. One tale relates how he was compelled by his relentless pursuers to change his quarters seven times

before he was able to snatch a meal. The other tells of the hardships endured by his family in their perpetual flight from one mountain fastness to another. While resting within a rude hut on a certain occasion, the wife of Rana's son, Amar Singh, asked, after the manner of women, whether there would ever be an end to their trials. Her husband replied, "When a Rajput Maharana is at deadly enmity with a Mughal Emperor, it is difficult indeed to answer such a question." Tradition also tells us of a cave in Jawar; a house at Rohera in the district of Sayra; and the fort at Ahor in the district of Mogar, which sheltered Pratap in the days of his distress.

The Rana died in January 1597 at the age of fifty-seven. He was then at Chavaud, which had become his temporary capital. Even on his death-bed the claims of his motherland were insistent in his mind, and he extracted a promise from his son and from the Rajput chiefs that they would never

submit to Mughal authority or sell the independence of their country. "Thus closed the life of a Rajput, whose memory," writes Colonel Tod, "is even now idolized by every Sisodia." He goes on, "Had Mewar possessed her Thucydides or her Xenophon, neither the Wars of the Peloponnesus, nor the retreat of the Ten Thousand would have yielded more diversified incidents for the historic Muse than the deeds of this brilliant reign amid the many vicissitudes of Mewar. Undaunted heroism, inflexible fortitude, that which 'keeps honour bright', perseverance—with fidelity such as no nation can boast, were the materials opposed to a soaring ambition, commanding talents, unlimited means, and the fervour of religious zeal; all, however, insufficient to contend with one unconquerable mind." The annals of the Rajputs chronicle the names of abler generals and more far-sighted statesmen than Pratap, but not the name of a more sincere patriot.

He began and carried through successfully

a system of guerilla warfare which prevented the imperial armies from making themselves masters of Mewar. But Pratap was no fanatic. He opposed the Mughals, not because they differed from him in religious belief, but because they had violated and menaced the independence of Rajputana. He had the true Rajput virtue of hospitality ; and he gave shelter to many exiled princes.

When news of Rana Pratap's death reached Delhi, the Emperor Akbar did not conceal his grief. At that time the famous Rajput Dursa was in attendance at the imperial court, and Dursa mourned the loss of a Rajput greater far than himself in verses which have been widely quoted. Another contemporary poet chronicled the Rana's death in these words :—" Rama along with attendant gods thus welcomed Udai Singh's son, Pratap Singh, bearing a proud mien : ' You did not feel elated in waiting upon Akbar, come therefore unto me ; come on, you Lord of Mewar, hero of a hundred fights, you

(68)

“did not submit to the Muslims, you were not a party to the confusion of the Hindu and the Muslim religions on the earth below. Come on then, O Pratap Singh, Rana Sanga's peer, and take thy seat between Brahma and Siva!”

10. THE HEROIC STAND AT HALDI GHAT.

Between an ambitious imperialist like Akbar and an ardent lover of Mewar's independence such as was Rana Pratap, no compromise was possible. Accordingly, when all diplomatic attempts to bring the Rana down to the level of the other Rajput chiefs had failed, a resort to arms became inevitable; and in the month of April, 1576, the Emperor's forces, under the command of Raja Man Singh of Jaipur, advanced against the fortified town of Mandalgarh, which is situated in the eastern part of Mewar, between Bundi and Chitor. Colonel Tod quotes Rajput tradition in support of the view that Prince Salim was the leader of the imperial army, but all contemporary writers agree in declaring that it was Raja Man Singh who led them. In point of fact, Prince Salim was only six years of age at the time, being born in 1569, and

therefore incapable of commanding an army. The chief lieutenants of Man Singh were :— Asaf Khan (whose personal name was Khwaja Ghiasuddin of Kazwin) ; Said Hashim Barha ; Raju Said Ahmad ; Raja Jagan Nath Kachhwaha, the uncle of the commander : Mehtar Khan, Commander of Ranthambhor : and Rai Lun Karan Kachhwaha. A notable adherent of the Mughal cause was Sakat Singh, brother of Rana Pratap. After the latter's accession to the throne of Mewar, the two brothers had a quarrel, and actually came to blows. The family tutor thrust himself courageously between them, and for his pains was killed by a thrust from Sakat Singh's spear. Exiled for thus bringing about the death of a Brahman, he turned renegade, and betook himself to the Emperor's court. The Emperor bestowed Bhainsror in Udaipur upon him as a '*jagir*', and so at Haldi Ghat we find him fighting not only against his brother but against his motherland.

It was not until the middle of June that

Man Singh was able to move forward and occupy Gogunda, in the southern ranges of the Aravalli Mountains. Pratap, on his part, had also been making his preparations ; but Mughal bribes and rewards seduced many from their allegiance to the Rajput chieftain ; and his force numbered only three thousand Rajputs, with of course his trusty auxiliaries, the Bhils, in considerable numbers. With these he took up his position at the pass of Haldi Ghat.

The narrow plain upon which the Rana drew up his clans (reminding one of the Spartans at Thermopylae) was situated, in the words of a chronicler, "at the base of a neck of mountain which shut up the valley and rendered it almost inaccessible. Above and below the Rajputs were posted, and on the cliffs and pinnacles overlooking the field of battle, the faithful aborigines, the Bhils, with their national weapon, the bow and arrow, and huge stones ready to fall upon the combatant enemy."

Rana Pratap had come to Haldi Ghat from Kulbalgarh with characteristic speed and secrecy ; and on the march he had given yet one more instance of that quixotic chivalry in which the Rajput chiefs excelled. One evening his scouts brought word to him at the village of Lohsing that Man Singh was hunting near by with a small force. It was pointed out to the Rana that a surprise night attack could scarce fail to be successful, but he forbade it as derogatory to the lofty sense of honour of the Sisodias. So, all unwittingly, Man Singh's life was saved.

On the 21st June, 1576, the commander of the Mughal army lay encamped at Mojera, with no intention of being tempted into the famous Haldi Ghat. But Rana Pratap decided upon action, and launched his attack near the village of Khamnur, at the entrance to the pass. The strategic disposition of the imperial forces had been sufficiently skilful. Man Singh's uncle, Raja Jagan Nath, led the van, and a picked force had been selected to bear

the brunt of the first fierce onset of the Rajputs. On the right was posted Said Ahmad Khan Barha, while Ghazi Khan Badakhshi and Rai Lun Karan Kachhwaha commanded the left flank. Man Singh took up his own position in the centre, mounted upon an elephant. The reserves were under the command of Mehtar Khan and Rai Madho Singh Kachhwaha, who were to join battle when necessity or opportunity indicated successful intervention.

The Rajput battle line was drawn up in the following order :—Raja Ram Shah of Gwalior, with a select band of officers, commanded the right ; Man Singh Jhala led the left ; the van, curiously enough, was under the leadership of a Muhammadan, Hakim Sur Pathan, who was accompanied by the Chandawat Krishna Das and Ram Das, son of Jaimal, the hero of the siege of Chitor ; and Bhim Singh. Rana Pratap was in the centre, supported by Rana Punya of Panarwa, Purohit Gopinath, and Mehta Ratan Chand.

The fortune of the fight turned so greatly in favour of the Rajputs that they had pierced the van, the left flank, and the centre, and were almost assured of victory, when it was snatched from them by Mehtar Khan of the imperial reserve. His force, held back for just such an emergency, was thrown into the conflict at the most advantageous place; and he caused the rumour to be spread widely amongst the Mughal troops that the Emperor Akbar was coming in person to lead them to victory. With spirits enheartened they renewed the fight, and the battle again raged furiously. On this occasion the superior numerical strength of the Mughals enabled them to make a better stand. With irresistible impetus, however, the Rajput line of elephants penetrated into the very centre of the imperial army, where Man Singh, as befitted one commanding the forces of an Emperor, was also mounted upon an elephant. Rana Pratap rode his famous charger, Chitak. He was eager for an encounter with the renegade

Man Singh, and with true Rajput courage penetrated into the heart of the Mughal force in search of him. With his spear at rest he charged his enemy; his faithful steed leapt at the head of Man Singh's elephant; but before the Rana could strike his blow the cowardly renegade, deeming discretion the better part of valour, slunk into the *howdah*, and it was the *mahout* who received the fatal stroke.

Denied his revenge, Rana Pratap found himself in sore straits: The horse, Chitak, had been wounded by the small spear in the trunk of Man Singh's elephant; on all sides of him were Mughal foes. It was Mana Jhala, who led the left flank of the Rajput army, who ultimately rescued his chief from the press of enemies. In the meantime, the right wing, under the leadership of Raja Ram Shah of Gwalior had done wonders; but he, with his three sons, lay dead upon the field. Ram Das Rathor had also laid down his life for his motherland as bravely

as his sire, Jaimal, the immortal defender of Chitor. Mana Jhala found the leader beside the royal standard of the Rajputs, and almost overwhelmed by his foes. It was only by the sacrifice of his own life that the faithful noble saved his chieftain's life. Rapidly seizing the Sisodia standard he drew upon himself the full fury of the Mughal attack, and fell with all his brave and devoted vassals; so enabling the Rana to leave the perilous place.

The heroic valour of the Rajputs, some part of which has been narrated, was of no avail against the overwhelming strength of the Mughal forces, equipped as they were with powerful field artillery and a dromedary corps which carried swivel guns; and the end of the battle saw the army of the Rana in full retreat. The casualties must have been great, although accounts differ very considerably. According to Badayuni, five thousand imperialists took the field, opposed by three thousand Rajputs. Of these one

hundred-and-twenty adherents of Akbar, and three-hundred and seventy followers of Rana Pratap died upon the battlefield. If the Rajput accounts are, however, to be credited, it would seem that eighty thousand Mughals and twenty thousand Rajputs were opposed, and that twelve thousand of the latter perished.

As the Mughals were fatigued, Man Singh did not order a general pursuit, and Rana Pratap, entirely unattended, rode off on his steed, Chitak. Perceived by two of his enemies, he discovered that they had determined to follow and capture him. The Rana was himself exhausted, and, as we have seen, Chitak was wounded. As they fled they encountered a mountain stream. The faithful steed, rallying nobly to his master's call, leapt the stream, thus checking temporarily the pursuit of the Mughals, who had to swim it. They did not, however, relinquish a chase that promised well. Pratap, almost "all in," as the modern saying goes, listened as he

rode to the sound of the following hoofs, when, in the broad and familiar accents of the mother-tongue, came a halloa, "*Nila ghorara aswar*," that is, "Rider of the blue horse."

The Rajput chief, looking round with some curiosity, saw that the leading pursuer was his recreant brother, Sakat Singh, whose personal enmity to the Rana had made him a traitor to Mewar. Now, however, as he followed the crippled and despondent chief, his mind became charged with poignant personal recollections and fraternal affection. Instead, therefore, of fighting against his brother, he turned to meet the other Mughals who followed in pursuit, and left both of them dead upon the forest greensward. The two Rajput princes then embraced, and Sakat asked pardon of his chief. At this moment the gallant Chitak fell dead at his master's feet ; the spot is sacred in Rajput memories even to his day, and an altar was raised to perpetuate them. Intercourse between the brothers thus strangely reconciled was brief ; Sakat, promising a

speedy return, returned to the Mughal camp to explain away as plausibly as he could his absence ; while Rana Pratap made his way in safety to Koliari. In due course Sakat Singh resumed his allegiance, and was put in possession of Bhainsror, which remained for long the principal abode of his branch of the family. So ended the heroic but fruitless stand of the Rajputs at the pass of Haldi Ghat.

11. RANA AMAR SINGH.

It was on the 29th January, 1597, that Amar Singh, the eldest of Rana Pratap's seventeen sons, ascended the throne of Mewar, which he ornamented for twenty-three years. From his very earliest boyhood—since he was eight years old, in fact,—Amar had been the constant companion of his father and the willing partner of his troubles and anxieties. Trained by his noble sire in every turn and twist of guerilla warfare, he came to the throne in the very flower of manhood; and like Rana Pratap, he already had loyal sons who would help him to hold whatever of his rightful inheritance he might recover by his sword.

In the very first acts subsequent to his accession Rana Amar Singh displayed wisdom and statesmanship. He “remodelled the institutions of his country, made a new assessment of the lands and distributions of

the fiefs, apportioning the service to the times. He also established the gradation of ranks such as yet exists, and regulated the sumptuary laws even to the tie of a turban". Many of these laws were engraved on pillars of stone set up in various parts of the country, a reminiscence of the practice of the Emperor Asoka many centuries earlier. At the same time he felt impelled to relax slightly the rigour of his father's policy of frugality and self-denial, and he built for himself a beautiful little palace in which to dwell, naming it 'Amara Mahal,' the abode of immortality. Like his celebrated predecessor, the Maharana Kumbha, he was a great lover of learning, and Hindi literature in particular owes much to him. It was under Amar Singh's patronage that Chand Bardai's *Prithviraj Raso*, one of the most beautiful poems in Hindi, was published.

Very soon, however, this enlightened Rajput prince's works of peace were disturbed by the hostile measures of the Emperor Akbar,

who, while on his way to the Deccan in 1599, deputed Prince Salim and Raja Man Singh to invade Mewar. In their traditional fashion the Rajputs set up a stout resistance, and Rana Amar Singh in person led the attacks upon the Mughal advance posts. But the imperialists were overwhelmingly strong ; they drove back the gallant defenders, forcing them to seek safety in their hidden fastnesses in the hills. Strong Mughal garrisons were established at Untala, Mohi, Bagor, Mandal, Mandalgarh, Chitor, and other places. But this marked the limit of the great Emperor's success ; he was not destined to witness the humiliation of Mewar. Compelled to suspend his military operations in Rajputana by the serious menace of Usman's revolt in Bengal, he had to dispatch Raja Man Singh to that distant province. The disaffected Prince Salim marched off to Agra, and soon afterwards occurred that fatal illness which carried off Akbar while meditating another campaign against the recalcitrant Rajput foe.

The death of the renowned Emperor did not remove the danger underlying imperialistic ambition. On his accession to the throne of Delhi in 1605, Jahangir revived the Rajput policy of his father. Indeed, in the opening year of his reign he sent a force of twenty thousand horse against Mewar, under the nominal command of Prince Parvez, but in reality led by Asaf Khan Jaffar Beg, who had distinguished himself greatly in the previous reign.

Predisposed to peaceful pursuits and to the pleasures of art and literature, Rana Amar Singh might not have been blamed too greatly had he responded to the imperial summons and tendered his allegiance to Jahangir. But the son of Rana Pratap and the freedom-loving Rajputs could not even contemplate the betrayal of their honour and the sale of their liberty. They determined, like the heroic defenders of Haldi Ghat, to spurn the Mughal machinations,

“.....preferring

Hard liberty before the easy yoke
Of servile pomp."

Led by the gallant Chandawat Shalumbra they proceeded to the palace of their prince, where it was solemnly vowed to ensure the fulfilment of "the dying behest of their late glorious head." Once more the safety of Mewar was secured as the result of external threats upon the imperial power. The revolt of Khusru recalled the Mughal armies to meet a danger which was more immediate. ^{And} Asaf Khan met Rana Amar Singh's emissary, Prince Bagha, near Mandalgarh, and concluded a truce.

Rajput loyalty was awakened once more within two years. In 1608 the Emperor Jahangir sent another force, consisting this time of twelve thousand fully-armed horsemen, five thousand *ahadis*, two thousand musketeers, sixty elephants, eighty pieces of artillery mounted on camels and elephants, together with a sum of twenty lakhs of rupees for expenses. The whole contingent was placed

under the command of Mahabat Khan, who pressed the fighting with remorseless vigour and succeeded in inflicting a considerable defeat upon the indomitable defenders. In the following year, that is, in 1609, Mahabat Khan was replaced by Abdulla Khan. The new leader of the imperial armies was not less successful and persistent in harassing the Rajputs than his predecessor had proved ; but he was transferred shortly afterwards to Gujerat, and this frequent change of leadership was so far beneficial to the forces of Rana Amar Singh that no tangible victory could be achieved by Mughal arms.

Powerful and persistent pressure of this kind weakened in the end the resistance of Amar Singh. In the year 1614 the Emperor despatched another expedition to Mewar, entrusting the command to Prince Khurram, and associating with him Abdulla Khan and other famous Deccan generals. The campaign was conducted with the utmost vigour, and the Rana was reduced to great straits.

Perhaps it must be admitted that Amar Singh was lacking somewhat in the unyielding spirit of Rana Pratap ; perhaps also repeated reverses more easily damped his courage ; but it is yet true that Mewar was now suffering from the accumulated miseries of half a century of attack and invasion. Peace and security had disappeared ; food was scarce ; famine and pestilence were adding to the hardships which come in the train of warfare. From all sides, even from the members of his family, and his own son Karan, there was a cry for peace.

Rana Amar Singh yielded to necessity. An embassy, comprising his maternal uncle Shubh Karan and his faithful officer Hari Das Jala, was despatched to Prince Khurram to arrange terms of peace. It was agreed that the supremacy of the Mughal Emperor should be acknowledged, and that Rana Amar Singh should have his son educated at the imperial court. He stipulated, however, that he should be excused personal attendance at that court, and should not be required to send

a daughter to the imperial harem. The main object of imperial policy thus achieved, the Emperor Jahangir gladly accepted these terms, and a formal treaty was concluded. Chitor was restored to the Rana on condition that he would never fortify or repair it. A meeting was arranged between the Mughal Emperor and the Rajput chief, at which greetings and presents were exchanged. Subsequently, life-size statues of Amar Singh and his son Karan were set up near the *jharoka* at Agra. One cannot but feel that these were but poor compensations for the loss of Mewar's independence ; but Jahangir's attitude towards the Rana was always marked by magnanimity and conciliation, and henceforth the Rajput state remained loyal to the crown of Delhi until the fanatical policy of Aurangzeb drove Rana Raj Singh into open rebellion in 1679.

Rana Amar Singh, the tallest and strongest of all the princes of Mewar, had all the physical and mental endowment of a hero. Compelled by cruel necessity and by the plight of his

subjects to submit to Mughal domination, he felt his personal dignity so deeply wounded that he very soon abdicated in favour of his son, Karan. Beloved by his nobles for his generosity and courage, by his people for his kindness and justice—that is a fitting epitaph for Rana Amar Singh.

12. THE RENOVATION OF MEWAR UNDER JAGAT SINGH.

Jagat Singh, son of Karan and grandson of Rana Amar Singh, became ruler of Mewar upon the death of his father in 1628, and he reigned for twenty-four years. This period was not marked by warlike activity or by any attempt to restore the political independence of the Rajput state. On the contrary Jagat Singh maintained consistently a policy of friendship with the imperial throne. But the years of his reign passed in uninterrupted tranquillity, in the cultivation of the arts of peace, in devotion to architecture and to the work of reconstruction, in healing the wounds which warfare had inflicted upon the land. Udaipur in particular is indebted to Rana Jagat Singh for numerous magnificent buildings, but he was able to rebuild the fortifications of Chitor as well.

Of the monuments to his name in Udaipur, there must first be mentioned the palace on the lake, called the Jagniwas, covering four acres, and its sister palace, the Jagmandir. The latter was constructed entirely of marble ; columns and pillars, fountains, reservoirs, baths : all were built of this material, often in-laid with mosaic work. The beauty and rich colouring of the interiors were enhanced and diversified by windows of glass of every hue. In high relief upon the walls were numerous medallions in gypsum, portraying the chief events in the history of the Sisodia dynasty from earliest times. "Parterres of flowers, orange and lemon groves, intervene to dispel the monotony of the buildings, shaded by the wide-spreading tamarind and magnificent evergreen *khirni* ; while the beautiful palmyra and coco wave their plumelike branches over the dark cypress or cooling plantain. Detached colonnaded refectories are placed on the water's edge for the chiefs, and extensive baths for their use.

Here they listened to the tale of the bard, and slept off their noonday opiate amidst the cool breezes of the lake, wafting delicious odours from myriads of the lotus flower which covered the surface of the waters ; and as the fumes of the potion evaporated, they opened their eyes on a landscape which not even its inspirations could frame an equal.....”

Rana Jagat was highly respected and he did much to smooth away the marks of the ravages caused by the invading Mughals. Possessed of a dignified character, endowed with a charming personal demeanour, he was a magnanimous and benevolent prince and ruler. He redeemed the old capital from ruin, and in particular rebuilt the Mala Burj—the ‘chaplet bastion’—which had been blown up by Akbar. He restored the gates and portals, he replaced the pinnacles on the temples of Chitrakut. For the glories which charm one so immediately in the architecture of the Rajput cities Rana Jagat Singh may justly take much of the credit.

13. RANA RAJ SINGH AND THE EMPEROR AURANGZEB.

Raj Singh, the eldest son of Rana Jagat Singh, ascended the throne of Mewar in 1652, when each of the Rajput principalities had found a new spirit of valour and patriotism. One may single out Jai Singh of Amber, surnamed the " Mirza Rajah " : Jaswant Singh of Marwar : and the Haras of Bundi and Kotah. The Mughal Empire had reached the peak of its prosperity at the same time under the great Emperor Aurangzeb ; and the new policy of the Emperor has roused adverse criticism amongst the historians. He rejected the Rajput friendship which had been of such signal benefit to his immediate predecessors, substituting for it blind persecution and wanton aggression.

The result of this policy of aggression was an alliance between the desperate Rathors of Marwar and the valiant Sisodias of Mewar.

By the Mughal annexation of Marwar in 1678 the state of Mewar was now exposed to invasion through the passes of the Aravalli Mountains on its western side; while the eastern half of the state, consisting as it did of a comparatively level plain, lay open to any foe. The mountain fastness of Kamalmir, which had provided shelter for Rana Pratap during the dark days of Akbar's invasion, would cease to be an impregnable refuge for his successor. Moreover, Rana Raj Singh was a near relative of Rana Ajit Singh of Marwar, whose mother was a Mewar princess. In addition to these more or less local and provincial incentives to action, Rana Raj Singh was roused to indignation by the Emperor Aurangzeb's zeal for temple-burning on an extensive scale at Benares, Mathura, Somnath, and in Rajputana, and by his reimposition of the *jaziya* tax on non-Muslims after an interval of one hundred and fifteen years. The new ruler of Mewar possessed something of the spirit of Maharana Kumbha, Rana

Sangram, and the renowned Pratap. Upon the promulgation of the *jaziya* he remonstrated in a letter, written in the name of the Rajput nation, and couched in a style of uncompromising dignity and "lofty yet temperate resolve." Thus, from every point of view Rana Raj Singh considered it his duty to make a stand against Aurangzeb, and began his preparations for war by closing the pass of Deobari, leading to his capital, and by putting into complete repair the fortifications of Chitor.

With characteristic promptitude Aurangzeb struck the first blow. On the last day of November, 1679, he set out from Ajmer for Udaipur. The Mewar Rana deemed it a useless sacrifice of life to make a stand before the superior artillery of the Mughals, and, adopting the traditional policy of guerilla tactics, abandoned the plains and retired into the hills, leaving the towns and hamlets of Mewar bare of provisions and wealth. The invaders occupied Udaipur, and proceeded at once to the destruction of temples. In Udaipur

and its environs one hundred and seventy-three were burned, while sixty-three were destroyed in Chitor. Even in Jaipur, which was not at war, no fewer than sixty-six were rased to the ground.

Satisfied with these very tangible tokens of his triumph, the Emperor returned from Udaipur to Ajmer towards the end of March, 1679, leaving a powerful garrison in Chitor and Mughal forces in all the military posts east of the Aravallis and south of Ajmer under the command of Prince Akbar. The imperial troops found, however, in Mewar geographical difficulties not to be overcome by any military skill which they possessed; while Prince Akbar discovered in due course that the combined Rathors and Sisodias outnumbered his own soldiers. The Rajputs, faithful, as has been said, to the policy of their Rana Pratap, and not less influenced, perhaps, by the example of the success of Sivaji, who was by this time a national hero of the Hindus, pursued the tactics of guerilla warfare, and

harassed the Mughals in every possible way. Towards the end of 1680 Prince Akbar was surprised by the forces of the Rana Raj Singh, and suffered heavy losses. A few days later the Rajputs captured a convoy of Bunjaras with ten thousand pack oxen. Faced with starvation, the imperial army became demoralized. "Our army is motionless through fear," complained Prince Akbar, and on the 26th June, he left Chitor, and proceeded to Marwar, where, however, the imperial arms met with no better success.

Highly incensed at Prince Akbar's failure the Emperor placed the command of Chitor in the hands of another son, Prince Azam, transferring Akbar to the Marwar front. The fortune of Prince Azam, and of yet another son, Prince Muazzam, whom Aurangzeb also sent, differed in no respect from that of Prince Akbar ; each in turn achieved the same barren successes and experienced the same narrow escapes from disaster. Worse was to follow. Prince Akbar conceived the idea of utilizing

Rajput help to secure the throne of Delhi for himself ; and he entered into an alliance with Rana Raj Singh. Everything had been arranged for a march against Delhi when the ruler of Mewar died suddenly in October, 1680; but when the succession was established the Muslim Prince continued the Rajput alliance with Rana Raj Singh's eldest son and successor, Rana Jai Singh, and in the month of January of the following year he rebelled openly against his father the Emperor.

The rebellion of Prince Akbar brought unhoped relief to Rajputana and to Rana Jai Singh ; so much so, indeed, that he was enabled to take the offensive in the struggle against the Mughal forces. His younger brother, Prince Bhim Singh, second son of the late Rana, entered Gujerat, raiding Wadnagar, Vishalnagar, and other places ; while his finance minister, Dayal Das, ravaged Malwa, sacked Dhar, and captured a number of elephants, camels, horses, and cattle, belonging to the imperial troops. Despite these temporary

gains, however, it could not but be admitted that the material consequences of the struggle were undoubtedly disastrous to the Rana's subjects, who were in many instances reduced to starvation by the destruction of such of their corn-fields as stood in open tracts. Nor were the Mughal soldiers in a better case. The hardships and privations they endured did not bring them any nearer to a substantial victory. On both sides there was a desire for peace ; it was concluded on the 14th of June, 1681, through the mediation of Raja Shyam Singh of Bikaner and Prince Azam. The Rana ceded to the Empire the *parganas* of Mandal, Pur, and Bednore, in lieu of the hated *jaziya* ; and the Mughals withdrew from Mewar. Jai Singh was recognized as the Maharana, and received a *mansab* of five thousand. In such manner did independence come once again to Mewar.

14. RANA AMAR SINGH II.

A situation not altogether unfamiliar to students of eastern history launched Amar Singh into the national life of Mewar during his father's lifetime. The queen, his mother, was of the house of Bundi. His father's favourite wife, however, was Queen Kamaldevi, a princess of the Paramara dynasty, and known familiarly as Ruthi Rani. The jealous rivalry of these two queens brought dissension into Mewar. Rana Jai Singh retired with Queen Kamaldevi to his secluded retreat on the Jaisamund lake, leaving Amar Singh in the capital under the care of one of the ministers of state.

Resentful of the Rana's action, Amar Singh and his mother fled to Bundi. There he set up his standard, and, being joined by many of the nobles and having enlisted on his side the Hara auxiliaries, returned to the capital at the head of a powerful force of ten thousand men. Desirous of averting a civil

war, Rana Jai Singh retreated to Godwar across the Aravallis, whence he despatched one of his chiefs, named Ghanerao, to expostulate with his son. At first his efforts were fruitless, and Amar Singh, strong in the support of three-fourths of his Rajput nobles, set out for Kumbalmer to seize the state treasure. Eventually, however, powerful persuasion along certain private channels proved effective ; Amar Singh found himself compelled to listen to terms of peace ; and these were solemnly ratified at the shrine of Eklinga. Rana Jai Singh was to return to his capital and his throne ; while the prince was to " tread the stranger paths of banishment " from Mewar during his father's lifetime.

Rana Amar Singh " had much of the gallantry and active turn of mind of his illustrious namesake (the son of Rana Pratap) ; but the degrading conflict with his father had much impaired the moral strength of the country, and counteracted the advantages

which might have resulted from the decline of the Mughal power." Anticipating wars among the sons of Aurangzeb, he formed a private treaty with the heir-apparent, Shah Alam, when, during his campaigns in the countries west of the Indus, a Mewar contingent fought under him. Two terms of this treaty referred significantly to the restoration of Chitor to its condition in the days of Shahjehan, and to the prohibition of cow-killing.

During the reign of Bāhadur Shah I the princes of Amber, Marwar and Mewar, joined in a common alliance against the Mughal power, and solemnized it by inter-dynastic marriages. As a consequence, the Emperor was unable to subdue these rulers effectually. During the reign of Farrukhsiyar, however, Ajit Singh, Rajah of Marwar, was compelled to submit to a treaty, one of the terms of which forced him to give a daughter in marriage to the Emperor, who also reimposed the hated *jaziya*.

Rana Amar Singh watched all these events with anxiety, and persisted in his efforts to maintain independence. He concluded a treaty with the Emperor, securing by it the abolition of the *jaziya*, freedom from certain religious restraints, control by Mewar over her ancient feudatories, and the restoration of all sequestrations. This successful treaty was the last public act of Rana Amar Singh. He died in the year 1716, "leaving the reputation of an active and high-minded prince, who well upheld his station and the prosperity of his country, notwithstanding the anarchy of the period. His encouragement of agriculture and protection of manufactures are displayed in the edicts engraved on pillars, which will hand down his name to posterity."

15. LIEUTENANT-COLONEL TOD OF MEWAR.

James Tod was born at Islington, near London, on the 20th March, 1782. In 1798 he obtained a cadetship in the service of the East India Company, and after his arrival in India he saw service in various regiments. Endowed with a taste for geography, he undertook surveys in Rajputana and Central India between 1812 and 1817. In the following year he was appointed Political Agent of Western Rajputana, a post which he held until his retirement in 1822.

During the second half of the 18th century and the beginning of the 19th, Rajputana, once the home of chivalry and heroism, was passing through a dark period of her history. Internal feuds were eating into her vitals, and the encroachments of her external enemies like the Marathas and the Pathans were adding to her woes. It was at such a time, when the condition of the country, social and

economic alike, was deplorable, that Tod arrived to plan and carry out his useful and salutary works of reform, reconstruction, and conciliation.

Of all the states of Rajputana the historic land of Mewar had been the worst sufferer from the attacks of the Marathas and the Pathans, and it was to the restoration of Mewar that the Company, steadfast to its policy of reconstruction, directed the first efforts of its Agent. When Tod took up his residence there in February, 1818, he found that some of the most powerful fortresses and some of the richest districts, belonging by right of inheritance to the Maharana Bhim Singh, were in foreign possession. Kota held the far-off *pargana* of Jahajpur; the famous fort of Kumbhalmer was garrisoned by Jaswant Rao's men; Bapu Sindhia had become the master of Rajnagar, Raipur, Kuakhena, and Sangramgarh; while several other fertile tracts, such as Nimach, Jawad, Jiran, Gangapur, Godwar, and Nimbahera had been

lost to Mewar through the weakness of its rulers and the aggression of its neighbours. In addition to these territorial losses, the disorders of the time had afforded the powerful chiefs and feudatories of the Maharana an opportunity to usurp large areas of state land, and to disregard at the same time the claims of service and tribute due from them to their suzerain the ruler of Mewar.

To establish the government of Mewar firmly in every part of the state it was necessary primarily to effect a restitution of the usurped territories and to restore the authority of the Rana over his chiefs. The former project could only be partially carried out. Some of the more recent usurpations were restored. Thus a force under General Donkin recovered Raipur from Bapu Sindhia's agents; while Colonel Tod secured Kumbhalmer for the Rana without any fighting at all, by merely paying off the arrears of pay of Bhao's garrison, which thereupon made over the fortress without further resistance.

From Kumbhalmer Tod proceeded to Udaipur. Arriving there in March, the utter poverty of the Rana, the wretched condition of the country, and the weakness of the central government, became at once clear to him. In the circumstances he represented to Lord Hastings that intervention was plainly necessary, and he received in due course instructions to exercise such intervention, but "with utmost moderation, caution, and discretion, and in the form of private advice, not of authority." Thus armed the Colonel threw himself heart and soul into a task which bristled with problems and difficulties. Maharana Bhim Singh, though possessed of talents and endowed with good intentions, was weak, devoid of steadiness of purpose, and incapable of managing either men or matters. His ministers were selfish and corrupt and the nobles systematically disregarded his authority. For many generations the two factions of the Chandawats and the Saktawats had been engaged in deadly feuds and vendettas

which destroyed the tranquillity of the land.

Colonel Tod directed his energies first to the extinction of this faction strife. He found that Rawat Gokul Das of Deogarh was the leader of the Chandawats, and Zonawar Singh of Bhimdar the chief of the Saktawats. A conference was arranged, which the Maharana, his sons, the ministers, and all the chief nobles were to attend. It met on the 4th May, 1818. Tod read out the terms of the proposed agreement between the Maharana and the Company. After discussions, arguments, objections, and excuses of every kind, the Kaulnama, or deed of agreement, was signed by all the chiefs present, the Rawat of Begun setting the example, and being followed by his kinsmen of Amet and Deogarh. According to the terms of settlement all the Khalsa lands seized by the nobles and jagirdars since 1766 were to be surrendered and they were to abstain in future from levying *Dhani Biswa*, or a rateable impost on agricultural products, and *Rahbari Bhum*,

or a new toll charged from travellers in troubled times for immunity from robbery. The treaty regulated and defined the nature and terms of the service of the nobles to the Maharana by their personal attendance and by the presence of their quota of irregular forces in the capital city.

The enforcement of the agreement was a more difficult matter than securing the signatures to it of the chiefs concerned. For several months Tod had to bring into play all the tact and firmness which he possessed in order to ensure the implementing of the terms of the agreement and the re-establishing of the Rana's authority over his state and people. Soon, however, the effects of his sincere efforts became visible. Trade revived, financial prosperity returned, and a growth in the population indicated with surety the new stability.

The complete reconstruction of the government of Mewar, which was full of corruption, could not, of course, be effected within a

short period ; but a good start was made under Colonel Tod's inspiration. His salutary influence was exercised in every branch of public administration, and the system of land revenue, upon which most of all depended the regeneration of the state, received his particular attention. His advice was frequently sought and always welcomed by the Maharana, who reposed a large measure of confidence in him. Colonel Tod belongs to that order of able British officials like Malcolm, Munro, and Metcalfe, who rendered valuable service in reconstructing the administration of India at a period when, for all practical purposes, the old system had become paralysed and no new system had taken its place. Modern Rajputana owes a great debt to Lieutenant-Colonel Tod ; and every student of Indian history acknowledges whole-heartedly an equal debt for his masterly and monumental

ANNALS AND ANTIQUITIES OF
RAJASTHAN.

•

NOTES ON GLORIES OF MEWAR.

CHAPTER I.

Bhats—They used to sing verses alluding to the noble and heroic deeds achieved by the members of the royal family which they served, and thus they came to be the chroniclers of that family, like the bards and minstrels of mediæval Europe. In many cases they were educated men, especially when they were chosen to reside at court. The profession of a Bhat has undergone gradual change, and the meaning become degraded in later times. (References : Malcolm, **Memoir of Central India** ; Risley, **The Peoples of India** ; Address delivered by the late Sir Asutosh Mukharji at the Annual Meeting of Asiatic Society of Bengal in 1913.)

The Jats—Like the Rajputs, the Jats were very widely established all over north-western India, which was one of their most ancient habitations. They belong to a warrior caste, and possess many unique habits and customs (References : Risley, *op. cit.* ; Dr. K. R. Qunango, **History of the Jats**).

The Gujars—A very stalwart race like the Rajputs, than whom they occupy a slightly lower social position. They are generally cattle breeders and dealers, and also agriculturists.

The Bhils, the Miras and the Meos—These are wild tribes settled ages ago in Rajputana.

Provincals—Men of Provence in southern France, of hardy character and maritime habits. The poets celebrate the light-hearted gaiety and “sunburnt mirth” of these people.

The Temples of Abu—Mount Abu, known anciently as the Arbuda Mt, was selected by the Hindus and Jains at a very early date as one of their sacred places. During the period of Jain supremacy, from the 11th to the 13th century, several temples were erected in Abu; two of them built wholly of white marble, and unrivalled for certain qualities by any temple in India (James Ferguson, **History of Indian and Eastern Architecture**, vol. ii, p. 36). The more modern of the two is usually ascribed to two brothers Tejapala and Vastupala, whose names are associated with the famous Jain temples at Girnar. But, according to the inscriptions on it, Tejapala alone built it in 1230 A. D. in memory of his brother. This temple, being dedicated to Neminatha, the 22nd Tirthankara, “for minute detail stands almost unrivalled even in the land of patient and lavish labour” (ibid.). The other temple was built by Vimala, a minister or governor under Bhimadeva, in 1031 A. D. Though simpler and bolder than the first, it has elaborate designs and the grandeur of a fine piece of architecture. (References : Ferguson, **History of Indian and Eastern Architecture**; E. B. Havel, **Indian**

Architecture ; V. A. Smith, **History of Fine Arts and Architecture** ; Tod, **Annals and Antiquities of Rajasthan** ; Sinclair Stevenson, **The heart of Jainism** .

CHAPTER 2.

The Timuride Period—It is an improvement on the more usual term, the Mughal Period of Indian history, beginning in 1526 A. D. The Mughal Emperors of India belonged to the Chagtai branch of the Turkish nation. Babur was descended on his father's side from Timur, the great Asiatic conqueror. (References : Ishwari Prasad, **Muslim Rule in India** ; Sarkar and Dutt, **Textbook of Modern Indian History** ; Erskine, **India under Babar** ; Lane Poole, **Babar**).

Justinian — (527-565 A. D.) During the fifty years immediately following the fall of Rome, Justinian, who was a ruler of unusual ability, ascended the throne of the Roman Empire in the East. He occupies an important place in the history of the world for his military and pacific abilities alike. Prompted by religious and ambitious motives he tried to recover from the barbarians those provinces of the Roman Empire of the West which they had seized. He overthrew the Vandal power in Africa and destroyed the Ostrogothic kingdom in Italy. Endowed with a profound taste for architecture he built churches, hospitals, aqueducts and monuments of various kinds. It was Justinian who introduced the silk industry into Europe. The most precious of his

legacies, however, is the collection known as the **Corpus Juris Civilis**, the body of the Roman Law, which earned for him the title of 'The Lawgiver of Civilization.' (References : Gibbon, **The Decline and Fall of the Roman Empire** - chaps. 40-44, Oman, **The Story of the Byzantine Empire, and the Dark Ages** ; Myers, **The Middle Ages**).

Turko-Afghan—This refers to that period of Indian history when the Turks and the Afghans held political sway over India. The period extends from the expeditions of the Subuktigin of Ghazni in 977 A. D., to the first battle of Panipath in 1526 A. D.

Mori Clan—A *ksatriya* clan who were supplanted in Mewar by the Guhilots.

Anushirwan—or Noshirwan the Just, ascended the throne of Persia in 531 A. D. He is one of the most illustrious figures in the history of Iran. His character is said to have been "a mixture of strength and justice." His achievements included "the organization of a carefully graded land-tax in money, accompanied by a regular annual assessment of the crops." He improved communications and encouraged travellers to visit Persia, like King Alfred the Great of England. Himself devoted to learning, he read Plato and Aristotle in Persian translations. The University at Gundisapur was founded by him, with special studies in medicine. (Reference : P. M. Sykes, **History of Persia**).

CHAPTER 3.

Rawal—Its Sanskrit equivalent is *rajakula*, meaning 'royal family.' It was an old royal title replaced by Rana after the 12th century. In modern times the designation, Rawal or Raul, has been used as a princely title by the Aharya prince of Dungarpur and the Yadu prince of Jaisalmer. (Reference : Tod, op. cit. vol. 1).

Shivaji—The great Maratha general and statesman who flourished in the 17th century. Born in 1627 in the hill fort of Shivner, which overlooks the town of Junnar, he died in 1680. Shivaji is rightly regarded as one of the greatest heroes of Indian history. He effected a regeneration in the Maratha people, and established a powerful Hindu kingdom in the teeth of the mighty Mughal Emperor Aurangzeb, then at the height of his greatness.

Mavalas—Hillmen of the Maval country, running along the western Ghats for a length of ninety miles and an average breadth of about thirteen miles. They provided Shivaji with "his best soldiers, his earliest comrades, and his most devoted commanders." (Reference : Jadunath Sarkar, *Shivaji*, p. 33).

Arab Invasion—As early as the middle of the 7th century A. D., the Arabs reached the frontiers of India and tried to enter the country *via* Afghanistan, Baluchistan, and Makran, as well as by sea. After repeated attempts Muhammad Ibn Kasim succeeded in defeating Dahar, King of Sind, and he annexed that territory in

712 A. D. The Arab rule thus established lasted for almost three centuries, but the permanent conquests of the Arabs did not extend beyond Sind. There were, however, sporadic raids into the interior of India. (References : R. C. Mazumdar, in the Journal of Indian History, 1931 ; H. C. Ray, *Dynastic History of Northern India* ; Ishwari Prashad, *Mediaeval India*).

Charles Martel—He belonged to the famous Carolingian dynasty of the Frankish monarchy in France and Germany during the Middle Ages. Charles, son of Pepin II, by his genius and energy furthered the fortunes of his family. He inflicted a most memorable defeat on the Arab invaders of Europe on the field of Tours or Poitiers in 732 A. D., and thus saved Europe from the Muhammadan rule.

Saivite—A follower of the Saiva cult, which has commanded the allegiance of many during different periods of Indian history.

CHAPTER 4.

Khilji Imperialism—This refers to the influence of the Khiljis under Jalaluddin Firuz (1290-96) and his ambitious nephew, Alauddin (1296-1316). Under their ascendancy the banner of Islam was carried across the Indus and Muslim rule extended over the greater part of the Deccan. The Khilji dynasty came to an end when Alauddin's unworthy son, Qutbuddin Mubarak, was murdered in 1320 by his favourite Khusrav, a

low-caste convert from Gujerat. The murderer ascended the throne of Delhi under the name of Nasiruddin.

Alauddin—He ascended the throne in 1296 after murdering his uncle and proved to be one of the most ambitious rulers of Mediaeval India. All his acts were characterized by severity. His last days were very unhappy, on account of his ill health and the machinations of his favourite, the eunuch Malik Kafur.

CHAPTER 5.

Muhammad Tughlak—The greatest ruler of the dynasty of that name, occupied the throne of Delhi from 1325 to 1351. He was 'a mixture of opposites'. Gifted with a knowledge of mathematics, logic, philosophy, and the physical sciences, he was a perfect master of style and a good calligraphist. Possessed of a generous and charitable disposition, he was, however, hasty, hot tempered, and intolerant of opposition. His dreams of universal conquest and his currency reforms alike proved to be failures, and during the twenty-five years of his reign he could not ensure peace and order in the land. His later years were, indeed, marked by endless revolts.

Fort of Bhainsror—Lying on the left bank of the Chambal, this fort was one of the best possessions of Mewar. It was, in the words of Tod, "romantically situated upon the extreme point of a ridge."

CHAPTER 6.

Mahmud Khilji—He seized the throne of Malwa, after poisoning his master Mahmud Ghorī, in 1436 A. D.

the most eminent of the rulers of Malwa. He was kept occupied in fighting his neighbours, including the Sultan of Gujerat, the Ranas of Rajasthan, and Nizam Shah Bahmani. Feristha thus extols his justice : — “ Sultan Mahmud was polite, brave, just and learned, and during his reign his subjects, Muslims as well as Hindus, were happy and maintained a friendly intercourse with each other. Scarcely a year passed that he did not take the field, so that his tent became his home, and his resting-place the field of battle. His leisure hours were devoted to learning and in having read to him the histories and memoirs of different kings of the earth.

Haras—The name Hara is said to be derived from that of the Hara Hunas or Huns, or from Rao Hado or Harraj. The Haras formed the most important of the twenty-four Chauhan Sakkha, claiming their descent from Anuraj, the son of Manik Rae, King of Ajmer, who in 685 A. D. sustained the first shock of the Muslim onset. Haraoh, meaning the country of the Haras, comprehended the two states, Kotah and Bundi. (References; Tod, Vol. 1 and Vol. 3; Risley, *Peoples of India*, Rajputana census report for 1911).

Deoras—A branch of the Chauhans.

Timur—Amir Timur (Tamerlane, or Tamburlaine) was born in 1336 A. D. He ascended the throne of Samarkand in 1396, and entered upon a career of extensive conquests. The feebleness of the government of India and her vast wealth attracted him to a land which

he considered a country of infidels. In the autumn of 1398 he crossed the Indus with a large force, said to number ninety thousand souls. The Hindus and the Muslims fought shoulder to shoulder against him, but they were hopelessly defeated. Timur occupied Delhi and massacred a thousand prisoners in cold blood. When he departed, "such a famine and pestilence fell upon the capital (Delhi) that the city was utterly ruined, and those of the inhabitants who were left died, while for two whole months not a bird moved a wing in Delhi." Timur died in 1405, when meditating the conquest of China. (References: Eliot and Dawson, **History of India told by her own Historians**; Briggs, Translation of Feristha; Journal of Indian History, Vol. ix.).

Rishadeva — He was the first of the Jaina Tirthankaras or saints. The Jain belief is that theirs is the oldest religion in India and that there were twenty-two Tirthankaras before Parsanatha, the twenty-third saint. (Reference: Mrs. Sinclair Stevenson, **The Heart of Jainism**).

Trajan — One of the most vigorous of the Roman Emperors. He attacked Dacia twice, in 101 and 104 A. D. and the conflict was brought to an end in 106 A. D. when its ruler Decebalus died, and it became a Roman province. The following year Trajan returned from Dacia to Rome and had the customary 'triumph'. In addition to Dacia, Trajan led several successful

peditions to the east—against Armenia, Mesopotamia, Palestine, and other countries.

CHAPTER 7.

Babar—This great Emperor had a highly romantic career. At the age of eleven we find him on the throne of the small principality of Farghana, now a province of Chinese Turkestan. During his early years he had an excellent training in the school of adversity, and for some time, indeed, he lost his paternal kingdom. After several unsuccessful attempts to conquer Samarkand and Kabul, he was enabled to lay the foundation of the Mughal dominion in India by defeating the Delhi Emperor, Ibrahim Lodi, at the famous battle of Panipath in 1526, Rana Sanga at the battle of Khanua in 1527, and the Afghans of Bihar at the battle of Gogra, fought near the junction of that river with the Ganges above Patna a little later. Babar was a man of versatile genius and of fine literary and artistic tastes. His *Memoirs*, which occupy a high place in the world's literature, were translated into Persian by Abdur Rahim Khan-i-Khanan in the time of Akbar in the year 1590, into English by Leyden and Erskine in 1826, and into French in 1871.

Ibrahim Lodi—He ascended the throne of Delhi upon the death of his father Sikandar Lodi in the year 1517 A. D. The verdict of history upon him is that he was lacking in tact and common sense, and that during his reign cruel and unjust persecutions alienated a large

section of the nobles. The result was that Daulat Khan Lodi, Governor of Lahore, invited Babar to invade India. This invitation led to the famous battle of Panipat, in which Ibrahim died fighting bravely for his throne.

Medini Rai—The famous Rajput of Chanderi. With the help of Rana Sanga he established control over Gujerat, and he joined that ruler in the battle of Khanua. Immediately after this battle the fortress of Chanderi was stormed by Babar.

Shahabuddin Muhammad Ghori He came from the land of Ghur, and was the real founder of Muslim rule in India. He defeated the Rajputs under Prithviraj in the first and second battles of Tarain near Thanesar in 1191 and 1192 respectively. This was followed by the occupation of Delhi and the defeat of Jaichand at Chandwar in the Etawah district. In 1202 Kalinjar was captured and Muslim hegemony was established over the greater part of Hindusthan. Meanwhile an adventurer named Ikhtiyar Khilji added the eastern provinces of Bengal and Bihar to the Empire of Ghur. In 1206 Muhammad Ghori died at the hands of some unknown assassins, while encamped on the banks of the Indus on his way to Ghazni.

Bahadur Shah—He was the grandson of Mahmud Bigarha and reigned as Sultan of Gujerat from 1526 to 1537. He defeated Mahmud II Khilji and annexed Malwa in 1531-2. In 1534 he stormed Chitor, but was

defeated in the same year by Humayan. The latter was forced, however, to meet his rival Sher Shah, and Bahadur Shah returned to his kingdom. He died in 1537 at the hands of the Portuguese, while carrying on negotiations with them regarding a peace treaty.

First battle of Panipat—This is one of the decisive battles of Indian history. It resulted in the defeat and death of Ibrahim Lodi, the formal head of the Afghan Empire in India, and opened the way for the foundation of a new Turkish dominion under Babar, who called himself a Turk and was descended on his father's side from Timur.

Battle of Khanua — One of the most important battles in the history of India. It was fought between Babar and Rana Sanga on the 16th March, 1527, and was the trial of strength between a foreign invader and a revived national power under the leadership of Rana Sanga. The latter was defeated, thus making it easier for Babar to establish afresh a foreign dynasty and rule in Hindusthan.

Akbar—The greatest of the Mughal emperors of India, who moulded the history of the land in various ways. During his reign, which lasted from 1556 to 1605, the country enjoyed the blessings of an orderly government, improvement in agriculture, expansion of trade and industry, while education flourished.

Baz Bahadur—He became Sultan of Malwa after the death in 1556 of his father Shujjaat Khan, a Pathan

who had been an officer under the Sur Kings. In the autumn of 1560 the imperialists organized an expedition against Baz Bahadur, who suffered defeat the following year at Sarangpur in what is now the Dewas State, and was dethroned. He soon recovered his dominion, but was again expelled in 1562 by Abdullah Khan Uzbek, one of Akbar's generals. He then found shelter in Chitor. In 1570, he submitted to the Emperor and accepted the rank of "commander of one thousand." His name is mentioned by Abul Fazal as that of a famous singer.

Spartan—Sparta was one of the most important states of ancient Greece, and is proverbially famous for the strict discipline it provided for its women, children, and youths. Its women played a heroic part in forming the character of their children.

Sisodias—The Ranas of Mewar were so called from the name of a village in their territory.

Rathors—One of the old Kshatriya clans. Their family-trees traced their pedigree to Kus, the second son of Rama, though their bards deny them this honour. Their original home was at Kanauj, where they ruled during the 5th century A. D. On the eve of the establishment of Muslim dominion in India the Rathors were at bitter enmity with the Chauhans of Delhi. In 1194, Jaichand, the Rathor ruler of Kanauj, was defeated and slain at Chandwara by Shahabuddin Muhammad Ghori. His successors then migrated to Marwar and gradually

established their hold there. The Rathors joined Mewar against Babar in 1527, but later on they rendered much help to the Mughal emperors

Chauhans—The most valiant of all the Rajput clans and the bitter enemies and rivals of the Rathors. Their most celebrated King was Prithviraj, the great rival of Jaichand of Kanauj

Aurangzeb—Mughal Emperor of India from 1558 to 1707. He was a zealous Muslim, and obeyed scrupulously all the injunctions of the Koran. In many respects he was a great man ; but he was not always a wise ruler and statesman. The responsibility is largely his for the downfall of the Mughal Empire. His end was a very tragic one, embittered by the rebellions of his sons

Bernier—Francois Bernier was a European traveller who visited India during the 17th century. His **Travels in the Mogul Empire** (1656-1668), is a first-class authority for the reigns of Shahjehan and Aurangzeb

Thevenot—Another French traveller who visited India three years later than Bernier.

Shahjehan—Mughal Emperor of India from 1628 to 1666. Although a ruthless soldier Shahjehan was on the whole a good King. He did much to remove the sufferings of the people during the famine of 1630-2. He was a devoted husband and an affectionate father. The Tajmahal, erected over the grave of his wife Mumtaz, whom he had married in 1612, and who died

in 1631, is a testimony to his love and to his artistic taste. His reign saw several other beautiful objects of art, like the pearl mosque at Agra, the Jam-i-Masjid, and the celebrated Peacock Throne, which was carried off to Persia in 1739 by Nadir Shah. Like Aurangzeb, Shahjehan found his last days embittered by the intrigues of his sons.

Hannibal—The celebrated Carthaginian general, who was appointed commander-in-chief upon the death of his father, Hasdrubal, in 221 B. C. He established the Carthaginian power firmly in Spain after two campaigns, and then proceeded to the invasion of Italy. The crushing of Rome was the goal of Hannibal's ambition, and the Punic Wars form almost the most stirring of all the chapters in Rome's history. The final victory lay with Rome, and Hannibal submitted to "what was inevitable" (Mommsen, **History of Rome**). He died in 183 B. C. by his own hand, taking poison to avoid falling into the power of his implacable foes.

CHAPTER 8.

Curse of Cromwell in Ireland—Oliver Cromwell, Protector of England during the 17th century, subjugated Ireland with stern measures, and the 'curse of Cromwell' has become an Irish oath.

CHAPTER 9.

Nazarana—A present given to governors or other high officials by their subordinates during the Muslim period of Indian history and until late in the 18th

century. It is also a present in general, a fine or fee paid to the state or its representative on succeeding to property.

German occupation of Belgium in 1914. Belgium was one of the conspicuous victims of the Great war. The Germans invaded it despite treaties in August 1914, and the advance of the German armies was marked by brutal oppression and atrocities. The occupation lasted for four years, a period of acute suffering for the Belgian people, who did not, however, lose heart in the midst of their misfortunes. "The martyrdom of Belgium was no figure of speech but a grim reality. Yet the long torture of body and soul did not crush the spirit of this people, nor cause it to capitulate before the oppressor. The honour of this small state was preserved untarnished by its citizens." (Hazen, **Europe Since 1815**; Bennis, **Europe Since 1914**).

Man Singh—The nephew and adopted son of Raja Bhagwan Das, the heir of Raja Bihar Mall, chief of Amber or Jaipur, who had married his eldest daughter to Akbar. Man Singh was taken into the imperial service in 1564, and ultimately rose to high office. His name is associated with several important campaigns and events in Akbar's reign. He was present with that Emperor during the siege of Ranthanbhor in 1569, accompanied him to Bihar in 1574, was in supreme command of the imperial forces at Haldi Ghat two years later; in 1580, he was placed in charge of the Indus

province ; in 1587, after being relieved of the governorship of Kabul by Zain Khan, he was appointed governor of Bihar, Hajipur, and Patna. Soon after his father's death Man Singh was entrusted with the administration of Subah Bengal. He succeeded Bhagwan Das as Raja in 1589, and held the high rank of "commander of 5000," which was subsequently raised to that of "commander of 7000." He remained in charge of Bengal until the end of Akbar's life but he resided for a long time at Ajmer, the administration of his province being entrusted to deputies. He fixed his capital at Akbarnagar, the modern Rajmahal in the Santhal Parganas, where the ruins of his buildings are still visible. His death occurred in 1614. (References : Tod, vols. i-iii ; Blochman, *Ain-i-Akbari* ; V. A. Smith, *Akbar, the Great Mogul*).

Bhagwan Das—Chief of Amber or Jaipur, who adopted Man Singh. He had three brothers, Surat Singh, Madho Singh, and Jagat Singh, and Man Singh was son of the last-named. Bhagwan Das rendered valuable service to Akbar from the early years of his reign and was present at his side in the skirmish at Samal in 1572. When he died at Lahore in 1589, he was a "commander of 5000 horse", and had the exalted title of Amir-ul-Omarah, or premier noble.

Todar Mall—The ablest officer in Akbar's government. From the humble position of a clerk, by virtue of his abilities he rose to the highest official rank in the empire, that of a Vakil. During the rebellion of 1580

he held Monghyr gallantly against the insurgents, and in 1582, he was appointed Diwan. His name is especially important for his share in the land-revenue reforms, which were copied by subsequent rulers. He died at Lahore in 1589. (References: **Akbarnamah**, vol iii; **Ain-i-Akbari**, vol. i; V. A. Smith, **Akbar, the Great Mogul**).

Asaf Khan—One of the imperial commanders who assisted Raja Man Singh at the battle of Haldi Ghat.

Thucidydes—The greatest of the Greek historians. He was an Athenian and was born in 471 B. C. His history is one of the most valuable documents for the study of the civilization of the ancient world. He met with a violent end, but where and how is uncertain.

Xenophon—He was also an Athenian, born probably about 430 B. C. He was a pupil of Socrates, the famous philosopher, and author of several works, the most important being the **Anabasis**, a book of great interest, full of adventure, giving curious details of the country through which the author passed, and written in a clear and simple style. His **Hellenica** is a continuation of the history of Thucidydes. The **Cycropædeia** is one of the most popular of his works, and professes to be a history of Cyrus, founder of the Persian monarchy; but it is really a kind of political romance and possesses no authority whatever as an historical work.

War of the Peloponesus—This war was fought between Athens and Sparta, the two major states of

ancient Greece, during the fifth century B. C. War waged from 432 to 404, when Athens surrendered.

Retreat of the Ten Thousand—Upon the death of Darius, when Artaxerxes succeeded to the throne, Cyrus, the younger son, resolved to make a bid for the crown and recruited Greek troops for the purpose. The Greek leader in whom he reposed his confidence was Clearchus, a Spartan, and the force of Greek mercenaries totalled over eleven thousand soldiers. Cyrus was defeated, however, at the battle of Cunaxa in 401 B. C. and Clearchus, with his Ten Thousand, found himself in a difficult situation. He directed the famous Retreat northwards through Asia Minor, as narrated in the vivid and picturesque pages of Xenophon's **Anabasis**. After many adventures and much privation the Greeks reached Constantinople, and in 399 they joined the great Spartan crusade against Persia. (References: Cyril E. Robinson, **A History of Greece**; Sir William Smith, **A Smaller History of Greece**; Adolf Holm, **The History of Greece**).

CHAPTER 10.

Prince Salim—Son of Akbar. He was born in 1569 and became the Emperor Jehangir in 1605, reigning until 1627. He was kind but ease-loving, and became a puppet in the hands of his favourite wife, Nur Jahan. This affected greatly the efficiency of his Government. In 1615 Sir Thomas Roe came to Jehangir as the accredited ambassador of James First of England, to

obtain, if possible, some privileges for the East India Company. Jehangir is best known for his love of justice. "The first order that I gave," he writes, "was for fastening up the chain of justice." This chain had sixty bells, and the humblest of his subjects could bring his complaints to the Emperor's notice by shaking it. His last days were very unhappy on account of the revolts of Shahjehan and Mahabat Khan. (References, V. A. Smith, *Akbar* ; Beni Prasad, *Jehangir*.)

Sakat Singh — Brother of Rana Pratap and founder of the Saktawat clan. He was opposed to his brother in his early days, but joined him when he was a fugitive from the disastrous field of Haldi Ghat.

The Spartans at Thermopylae, In the spring of 480 B. C. Xerxes, the son and successor of Darius of Persia, set forth to invade Greece with a mighty force of 5,283,220 men. The Greeks, led by the Spartans, defeated the invaders at Thermopylae.

Badayuni — Abdul Kadir or Kadri, commonly known as Badayuni because he was a native of Badayun in Rohilkhand, was the author of *Tarikh-i-Badayuni* or *Muntakhab-ut-Tawarikh*, which is a general history of the Muslim world. The Asiatic Society of Bengal has published a complete English translation of this work. He was a contemporary of the Emperor Akbar and an orthodox Muslim. He was an eye-witness of the battle of Haldi Ghat.

CHAPTER 11.

Amara Mahal—The palace built by Rana Amar Singh I of Mewar, “remarkable for its Gothic contrast to the splendid marble edifice erected by his successors, the abode of the princes of Mewar.”

Chand Bardai's Prithviraj Raso—Prithviraj was the Chauhan ruler of Delhi and Ajmer who was captured and killed in the second battle of Tarain in 1192. He was a great patron of literature, and the famous bard, Chand Bardai, flourished at his court as his poet laureate. The bard's famous work, **Prithiviraj Raso**, was written in honour of his patron. His poetical works were collected and recast by Rana Amar Singh of Mewar in the 17th century.

Usman—About the year 1600 an Afghan chief named Usman Khan rebelled and defeated the officers of Akbar, occupying the greater part of Bengal. Raja Man Singh took the field in person against him, and defeated him decisively at Sherpur Atai in the Murshidabad district of Bengal.

Prince Parvez—A son of Jehangir and rival of Shahjehan for the succession to the throne. He had very intemperate habits and died at Burhanpur in 1626.

Chandawats—They formed a section of the Sisodias, and were so called after Chanda, eldest son of a Rana who resigned his birthright. Their great rivals were the Saktawats.

Salumbar—A fief in the territory of the Chandawats. It was usual to call such by the name of their estates.

Khusru—A son of Jehangir, and a popular and amiable youth. During Akbar's illness a conspiracy was formed by Raja Man Singh to set aside Prince Salim and to place Khusru on the throne. It failed. Khusru rebelled against his father in 1606 but he was led back in chains within a month. His life was threatened constantly by his brother Prince Khurram and he was murdered in cold blood by the latter in 1622.

Prince Khurram—The Emperor Shahjehan of a later date.

CHAPTER 12.

Ahadis—A body of gentlemen troopers engaged as part of the Mughal military organization. They were recruited individually, were not distributed among the contingents of the mansabdars, but were under the separate command of a noble and had a Bakhshi of their own. An Ahadi's pay sometimes exceeded five hundred rupees monthly. But he was paid for only $9\frac{1}{2}$ months in the year.

Mahabat Khan—One of the principal personages and a great general in the Mughal Empire during the reigns of Jehangir and Shahjehan. He received the title of Khan Khana.

Abdullah Khan—One of the Mughal generals during Jehangir's reign.

Jharoka—The word literally meant ' window '. The Mughal emperors frequently appeared informally at the window opening on the audience hall and stood there for hours, hearing petitions, receiving reports, and inspecting parades.

CHAPTER 13.

Jai Singh—The famous ruler of Amber or Jaipur who died in 1667 while in the Deccan, poisoned by his son Kirat Singh, probably at the instigation of Aurangzeb.

Jaswant Singh—The Raja of Marwar. He took sides with Dara Shikoh in his fight against Aurangzeb at Dharmat in 1658, but he subsequently sought allegiance with that Emperor. According to Tod and Manuci he was poisoned by Aurangzeb's order in 1678 while in command of the Mughal frontier posts in the Khyber and Peshawar districts.

Jaziya—A poll tax on non-Muslims. It was instituted originally by Khalif Omar. In 712 A. D. Muhammad Ibn Kasim levied the tax in Sindh. It was assessed by Firoz Shah Tughlak in the 14th century, and it is not unlikely that it continued in force until the reign of the Emperor Akbar who abolished it. It was re-imposed, however, by Aurangzeb in 1679.

Ajit Singh—A posthumous son of Jaswant Singh of Marwar. He continued the struggle against Mughal imperialism until 1708 when Aurangzeb's successor **Bahadur Shah I** recognized his rights as ruler of

Marwar. He revolted again during the confusion following the death of Bahadur Shah ; but he was soon pacified, and in 1715 his daughter was married to Farrukhsiyar. In 1719 he was appointed Subahdar of Ajmer. After a further revolt in 1723 he was murdered in the following year by his son. The reasons for the crime are not clearly known.

Prince Akbar—He was a son of Aurangzeb, and revolted against his father in 1681, attempting to secure the throne for himself with help from Persia. Subsequently he is found in alliance with the Maratha chief Sambhaji.

Prince Azam—The third son of Aurangzeb.

Mansab—An Arabic word meaning 'place.' It defines the official rank and profit enjoyed by mansabdars, who were superior officials in the Mughal Empire.

CHAPTER 14.

Shah Alam I—The second son of Aurangzeb, also known as Muazzam and Bahadur Shah. He ascended the throne of Delhi in 1708 and reigned until 1712.

Farrukhsiyar—One of the later Mughal Emperors. He reigned from 1713 to 1719.

CHAPTER 15.

Bapu Sindhia—Rajputana, torn by internal dissensions, fell a victim to Maratha inroads in the middle of the 18th century. Bapu Sindhia was one of the generals of Daulat Rao Sindhia, and went on his behalf as

GURUKUL LIBRARY	
Signature	Date
Approved	
Class on	
Sat on	
Tag etc.	
Filing	
E.A.M.	
Any others	
Checked	

Entered in Database

Signature with Date

RA 954.4,ARM-G



150425

